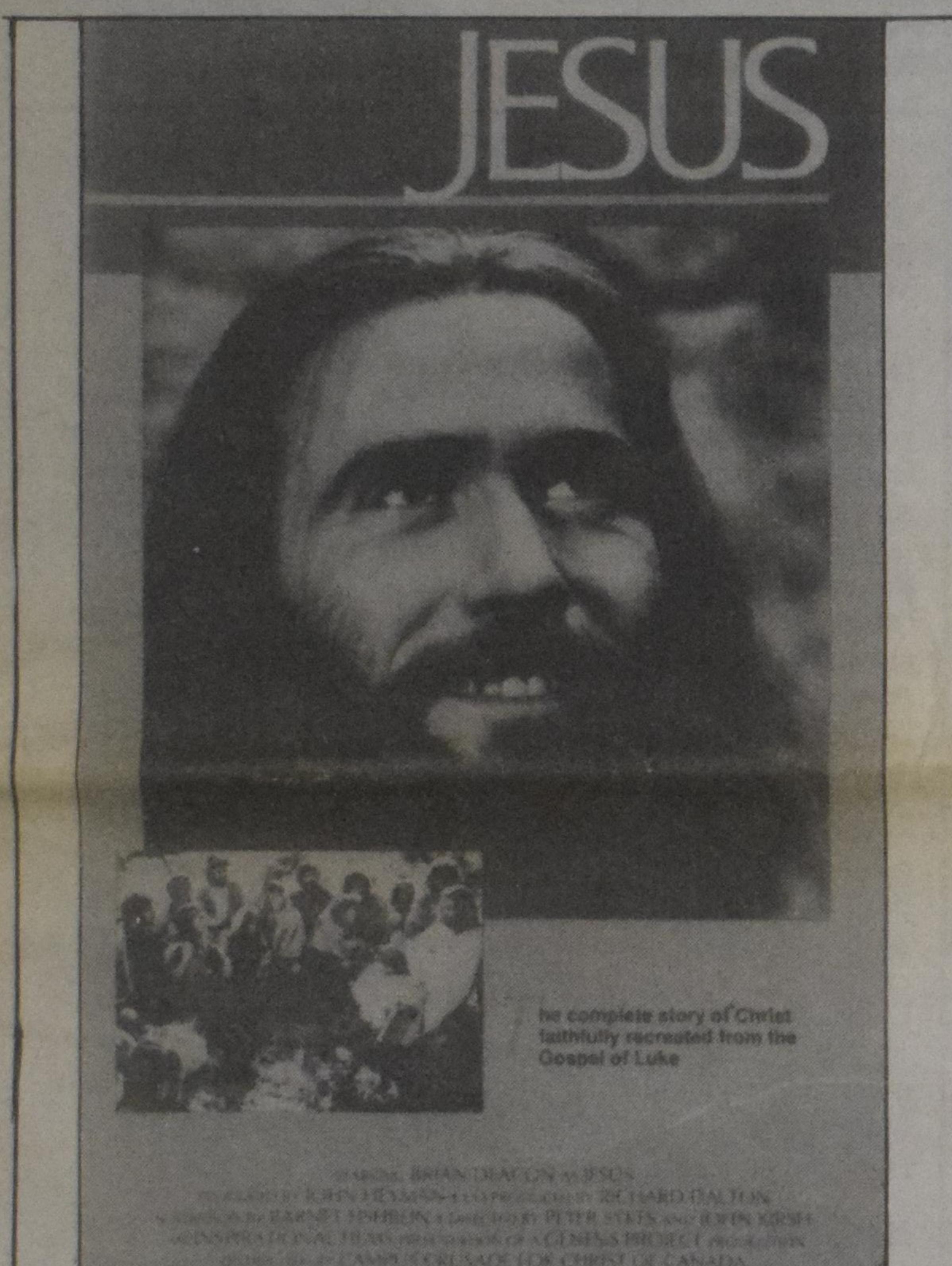


Christian Courier

A REFORMED WEEKLY, formerly known as Calvinist Contact

MAY 14, 1993/48th year of publication/No. 2354

Video evangelism reaches thousands, unites churches



Bill Fledderus

VANCOUVER, B.C. — Easter was a season of door-to-door video evangelism for Christians in a dozen Canadian cities from Saint John, N.B., to Vancouver. Volunteers from a broad spectrum of denominations worked together to distribute free video cassettes of a movie which depicts the life,

death and resurrection of Jesus.

The innovative campaign, which aims to dispel popular misconceptions about Jesus and to convert people to Christianity, will hit at least another dozen cities before the end of the year and is already targeting other cities for next Easter.

"Video evangelism is a great way to mobilize the average, regular people in the pews," says John Driediger in Vancouver. He works with Campus Crusade for Christ, the parachurch organization which produced and sponsored the movie and which now coordinates the campaigns.

"It starts out very easy — all you have to do is distribute door-hanger invitations," he explains. "Anybody can do that. The next step, delivering the videos, is a little more challenging because it's then you usually

ly meet the people."

Video cassettes are only given to non-Christians who agree to fill out a survey afterwards, he says. The first two little steps lead to the third and most important one: spending an hour with the video recipients doing the survey and answering their questions.

Useful tool

The two-hour movie, a Warner Brothers film entitled simply *Jesus*, has been praised from many quarters for its fidelity to Luke's rendering of the gospel story. It was directed by John Heyman, who also did *A Passage to India*. Since its filming in Israel in 1979, the movie has become the most-translated in history (240 languages) and has been viewed by 500 million people.

Campus Crusade spent several years using the movie for Third World evangelism with great results, explains Driediger. Its use here in Canada dates back only a few years.

Video campaigns have both an immediate and a delayed impact, he says, since studies have shown that a high quality video left in a home has the potential to touch 50 people in three years.

Low-pressure situation

Jesus is "a good video," comments Dirk Hart, minister of evangelism for the Christian Reformed Church's Board of Home Missions in Grand Rapids, Mich. "It gives people an opportunity to hear the Gospel in a low-pressure situation. It's an excellent way to continue or begin a conversation" about Jesus Christ and Christianity.

Hart emphasizes the central importance of personal contact in evangelism. Between 70 to 90 percent of new Christians don't credit the program used to bring them to Christ — they credit a specific person, he says.

But that's not to play down *See EVANGELISM* — p. 20

Christian Reformed Church's loss also its gain

Reports of church's ill health greatly exaggerated, say evangelism leaders

Marian Van Til

GRAND RAPIDS, Mich. — In the past year, after several years of bitter internal struggles, the Christian Reformed Church in North America (CRC) has lost 4,433 adult members to secession. A total of 7,255 members in 32 communities in Canada and the U.S. were led out of the denomination by 27 ministers who have themselves left, forming "independent" or "orthodox" Reformed churches.

Though the loss constitutes just 1.6 percent of the denomination's 1992 membership of 316,415, it is the largest exodus since the Christian Reformed Church was formed in 1857 by a disputatious split from the Reformed Church in America (RCA). While the number of those entering the Christian Reformed Church through evangelism has risen, the CRC's 1993 *Yearbook* indicates a net loss of 725 members for the past year, a significant setback for the denomination's campaign to have a membership of "400,000 by [the year] 2000."

A major issue in the current troubles has been the denomination's move towards ordaining women as elders and pastors — evidence, seceders say, of the CRC's "liberal view of Scripture." Other controversies have involved "theistic evolution," views on homosexuality and gender-inclusive language, including female references to God.

"Synod 1992 [which did not approve the ordination of women but allowed them to preach and teach without being ordained] did a very good job of dividing conservatives from conservatives," says Darrell Todd

Maurina of Reformed Believers Press Service and *Christian Renewal*, self-described "conservative" publications.

See CRC DETERMINED — p. 2...

Thinkbit:

The three great elements of modern civilization are gunpowder, printing and the Protestant religion.

Thomas Carlyle (1795-1881).

In this issue:

Benny & Joon is a funny film about filial love...p. 7
 Bert Witvoet muses on Christ the cloud rider...p. 10
 Jan de Bree says he has stopped taking sermon notes.....p. 11

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News

CRC 'determined to be healthy'

...continued from p. 1

"The most militant of the conservatives are all out now," Maurina continues. "People who are still in are saying either that they will go when synod approves [ordaining women as elders and pastors] or that this is not an issue to leave for." Maurina predicts more unrest, and that more members will leave after the denomination's general synod meets again in June.

Secession has positive fall-out

However, that's not how evangelism leaders within the denomination — who are naturally concerned with the numbers of people joining and leaving the church — see it.

Rev. Alvin Vander Griend, minister of evangelism resources for CRC Home Missions in Grand Rapids, Mich., is convinced the worst is past. He asserts, "I sense a much more optimistic attitude out there

now." He admits the recent departures have affected the denomination, but in ways other than some think.

"First, in the churches I'm most familiar with, the groups pressing hardest for the denomination to make changes are freer now. I think that many churches felt that for a number of years their agenda was loaded up with issues related to the controversy. Now, that agenda is free and they can return to the church's reason for existing — going back to the Great Commission [to 'make disciples of all nations'].

Vander Griend says he sees "an incentive, a determination on the part of the church to be healthy, strong, vital," contrary to what others have said.

"That sense has been increased by warning signs they've seen on the horizon," he declares. "Maybe it's partly a desire to preserve ourselves, to decrease our losses; but I'm

also very aware of an increased amount of prayer for the church."

To back up his claims he cites the fact that since late last year "all the [denominational] agencies have experienced more generous giving. Giving patterns have been restored. That, we take as a sign of greater optimism, of a greater and renewed commitment to essentials."

New churches not concerned with controversy

Rev. Al Mulder, the CRC's director of new-church development, agrees with Vander Griend. He cites the increased number of members received through evangelism, while admitting that "at the same time it's been bleeding, hemorrhaging in other places." Mulder is generally confident that the CRC will continue to grow, if not as quickly as some denominational leaders had projected.

There have been 88 new-church starts since 1988, though that's 12 short of what Home Missions had hoped for. Many of the new churches are ethnic for non-English-language groups, Mulder explains. For them, and for most new congregations in the CRC, the recent controversy means little or nothing.

"New churches are concerned with things like gathering a group to work with, finding a place to worship. Evolution or 'women in office' are third or fourth layer things that they wouldn't formally deal with until at least two or three years down the road, if then," he maintains.

Healthy church on the Canadian scene

Rev. John Van Til, Home Missions regional director for Ontario, agrees that "in terms of evangelism the defections over the issues in the CRC are negligible."

"People don't join a church because of denominational loyalties," says Van Til. "They join because of someone else who goes there, or because that's where they experience acceptance." Current members' "anxiety about being CRC or about being a 'Dutch church' is much larger in their own minds

than in anyone else's," he declares. "CRCs are generally healthy churches in the Canadian church world." Like Vander Griend, Van Til feels that the final effects of this current hard-fought controversy may be positive. "In the long-run," he says, "for the CRC to be a more out-reaching and receiving church they ['the defections'] have probably

helped. There's a sense in which I hate to feel that way, but in terms of the overall health and well-being of the church it probably is not a bad thing."

See sidebar, this page, on the future of the independent churches

Whither the independent churches?

Marian Van Til

ST. CATHARINES, Ont. — There are 32 congregations that have been formed out of groups which seceded from the Christian Reformed Church in North America in the last two years. Eighteen of those are in Canada — in B.C., Alberta and Ontario. In size they range from as few as 25 professing members to as large as 478.

Some are calling themselves "independent Christian Reformed" or "independent Reformed"; others are known as "orthodox Reformed" or simply "Reformed" (though the latter conflicts with the name of the Reformed Church in America, which for decades has had Canadian congregations).

Will such congregations continue to remain congregations only, or will they become a part of either a new or existing Reformed denomination?

Richard Wynia, a former CRC minister who left with 100 professing members of the Maranatha CRC in Calgary to form a church now known as Bethel Independent Christian Reformed Church, says that question will be discussed at a meeting of the independent congregations to be held in St. Catharines, Ont., on May 29.

"Some think we should start a new denomination," he explains. Others would like to join with what he calls "existing faithful denominations." But "almost none want to stay independent in the long-term."

Belief in local autonomy

The independents have been part of what is known as the Alliance of Reformed Churches which began in 1986 as "a consistorial conference for the mutual support of conservative churches, almost like an alternative classis," Wynia says.

Because about half of alliance members are still in the CRC "there was a proposal that the independent churches form a group of their own," explains Wynia. Thus they are currently part of a group called the Confessional Fellowship of Reformed Churches, which is sponsoring the May 29 meeting.

Wynia maintains that "there is a high degree of unanimity on confessional matters" among the independents but "some disagreement on the future." Some are gun-shy about starting another denomination, he explains, or even about joining an existing one.

Of existing denominations, "representatives of the Free Reformed have already said we should form a new denomination," says Wynia. "The Canadian Reformed Churches have expressed the most interest in having us join them. But there are legitimate barriers to that on both sides. That's probably years down the road, if at all."

One thing is certain, whatever the independent churches do, they will do it independently. "We're committed to the principle that church authority comes through the local consistory," explains Wynia. "We believe that they (elders and deacons) are the only church assembly that gets its authority directly from Christ."

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Comment

PRESSREVIEW



Carl D. Tuyl

The Tory leadership campaign is in high gear. It is being fought in church basements, YMCA meeting rooms and in rented hotel spaces. It is a no-holds-barred brawl for delegates, and campaign managers perform the tricks of the trade without being hindered by an overload of morals.

★ ★ ★

Pierre Blais, the chairperson of Campbell's Quebec campaign, accused Charest organizers of signing up 300 Tories — many as young as 14 years old — who showed up and voted for the Charest delegates in Jonquiere. And Tory MPs Jean Pierre Blackburn and Andre Harvey stopped speaking to each other after Harvey successfully engineered the election of a pro-Charest slate in Blackburn's riding.

★ ★ ★

Kim Campbell's rising star

is suffering burn-out. The lady flip-flopped on the universality of medical care and she does not offer a whole lot of substantive policies.

★ ★ ★

Politicians say such nice things about each other. Mel Hurting, leader of Canada's newest federal party, maintains that Campbell as well as Charest plus the whole bunch of Conservative leadership candidates would run a corner grocery store into bankruptcy within six months. And Patrick Boyer, the Tory brain who remained an obscure backbencher in spite of, or probably because of, his brain power, said of his fellow leadership hopefuls: "They're largely pushing empty wheelbarrows.

★ ★ ★

Newfoundland's Clyde Wells won a 34-seat majority in the province's 52-seat legislature. Newfoundland is Canada's most unionized province and the unions opposed the premier's cut-backs and austerity programs. But voters chose for Mr. Wells' policies. Ontario's Premier Rae, who is involved in the same struggle, will be encouraged by the Newfoundland vote.

★ ★ ★

Other news from our Eastern province concerns the sale of seals. No they cannot sell the skin anymore but it appears there is a market for seal fat, seal innards and even seal penises. More than one way to skin a seal. The stuff goes to Asian markets.

Christian Courier

(ISSN 1192-3415) Published weekly on Fridays except for July 2, 16, 30, Aug. 6 and Dec. 24 by Calvinist Contact Publishing Limited. Member of Canadian Church Press and Evangelical Press Association.

Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Rd., St. Catharines, Ont. L2W 1A1.

U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions:

	Canada (GST incl.)	U.S.A. (GST free)
six months	\$21.25	\$18.00 U.S.
one year	\$37.50	\$32.00 U.S.
two years	\$70.00	\$60.00 U.S.
three years	\$105.00	\$90.00 U.S.
overseas one year	\$125.00 airmail \$70.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more detail.

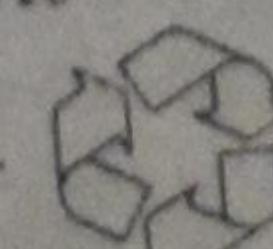
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★ ★ ★

The travel section of the *Toronto Star* had just the thing for travellers of Roman Catholic persuasion. At Italy's annual Church Fair in Vincenza sinners will be able to fax in their confessions, and hopefully receive absolution by return fax.

★ ★ ★

There's trouble among the corduroy comrades folks. The N.D.P. is a house divided, and Yukon Audrey has difficulty keeping the rose water socialists in line. Instead of fighting the government they are now fighting each other.

★ ★ ★

Andre Saint-Jean was supposed to start as vice-chairperson of Quebec's Justice Department legal-aid commission on November 27, 1989. The commission never really got going, leaving the vice-chair unemployed. But have no fear; Andre is not running on empty: he faithfully collected his \$90,000 annual salary and even managed to get a raise which lifted his income to \$98,400. Nice unemployment if you can get it.

★ ★ ★

Britain's parliament will debate a bill this summer calling for the disestablishment of the Church of England. Simon Hughes, the member who introduced the bill, said

Parliament should not have to debate church legislation and bishops should not have 26 guaranteed seats in the House of Lords. Quite radical, Simon, old chap. I bet Simon did not go to Oxford, and I am sure he knots his tie the wrong way.

★ ★ ★

Her Majesty will open Buckingham Palace to all comers for \$16 a look-see. Poverty has apparently stricken the crown.

★ ★ ★

As every second goes by, the world squanders over \$30,000 on arms. Military spending still stands at nearly \$1 trillion per year, but the World Bank says that 1.1 billion people live on less than \$1 a day.

★ ★ ★

A Dutch court ruled that Herman, the world's first genetically engineered bull, is free to exercise his right to fatherhood. The court rejected an application from animal-right groups for an injunction to prevent Herman from breeding. Herman carries a modified human gene that will produce human milk protein in his female offspring. And that's no bull, folks.

★ ★ ★

Somebody has taken a shot at solving the contentious property ownership problem in eastern Germany: they set fire to the land records. Property rights were rarely a question in

the former East Germany: everybody assumed the state owned everything.

★ ★ ★

Japan has become even less hospitable to its guest-workers than it was already. The economic slowdown eliminates many dirty, dangerous jobs previously reserved for foreign labourers. Tokyo's 4,000 Iranian workers used to gather in Tokyo Park, but now there are signs and fences to keep them out. There is even a neo-Nazi group in Japan.

★ ★ ★

The Chunnel under the English Channel was originally projected to cost \$3.8 billion, but estimates have now soared to about \$14.6 billion. It's anybody's guess when the 50-km. tunnel will open next year.

★ ★ ★

Ever heard of Ushuaia? It is the southernmost city of the world, and there are more than 30,000 beavers down there. All Canadian too, descended from a single shipment of 25 mating pairs as part of a plan to develop fur-trapping. The trapping scheme never took hold, but the beavers sure did.

Carl Tuyl is chaplaincy coordinator for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Hell's agents not yet agreeable to a truce in the Balkans

For a while it appeared that tightened sanctions and the threat of U.S. military intervention against Serbia were having the desired effect on the war in Bosnia-Herzegovina. But according to the latest newscasts the Bosnian-Serbian "parliament" has rejected the plan. If implemented, the Vance-Owen peace plan might have halted further land-grabbing.

According to syndicated columnist Gwynne Dyer it would have been a looter's peace, with Serbia getting amply rewarded for its aggressive and ruthless policies. But any peace is better than having the onslaught on villages, the rape of women and the killing of civilians continue, even if it will be a fragile peace for years to come.

It's not that the Vance-Owen plan would bring justice to the former Yugoslavia. By now the violations of human rights are so many and so widespread that, as one observer put it, there are no longer any innocent parties. It would be impossible to sort out the claims and counter claims of war

Christian Courier

formerly known as Calvinist Contact
Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it

—reports on significant happenings in the Christian community and the world,
—expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
—provides opportunities for contact and discussion for the Christian community.

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Calvinist Contact Publishing Limited
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L2W 1A1, Canada
Tel: (416) 682-8311 Fax: (416) 682-8313

crimes committed by each side. Perhaps a few of the worst war criminals will be sought out and prosecuted. But don't hold your breath.

The end of neighbourliness

It is likely, too, that the process of ethnic cleansing would continue for a while after Bosnia had been divided into semi-autonomous provinces. The majority in each province would probably engage in small-scale terrorism. Everyone belonging to an ethnic minority who has not yet left would be chased out of the province. Whatever happens now, it will take several generations before Serbs, Croats and Bosnian Muslims, who are all Slavs, will be neighbours again living in the same village.

Even Croatian-born Ontario MPP John Sola has said that he didn't think he could live next door to a Serb. That's what happens when each side has been in a conflict that has seen unbelievable atrocities committed against its own group. The group blinds itself to its own criminal behaviour. A loyalist ethnic press does not usually clarify the total picture.

Hated one, love zip

And where is the claim of each group's religion that love for neighbour, not to mention love for

enemy, is absolutely essential to the fulfillment of life? If anything stands out in the Balkan conflict it is that true religion has played such an insignificant role in the political and military operations. That's not to say that religious institutions and their clergy have not sanctioned the narrow nationalistic aspirations of each group. In any case, the war so far has been fueled by feelings of distrust and hatred, not by the golden rule.

And to think that all of this started because of a surge of nationalism after the decline of the communist bloc in Eastern Europe. We wonder whether the Croats, Slovenians and Bosnian Muslims would have acted as hastily as they did in seeking independence had they known the cost in human lives, violated psyches, destroyed towns, ravaged countryside and a wrecked economy.

Somewhere in the Balkans there must be a few legions of devils looking forward to a well deserved holiday so they can celebrate the fact that the war has claimed at least 134,000 dead or missing. Maybe they are boasting about how they can always count on the stupidity of mortals to bring hell down to earth.

So far it looks as if they have to put their vacation plans on hold for a while. The killing fields are calling.

BW

We live in the age of the footstool

It may seem difficult to write about Ascension after an editorial about the Balkan war, but it isn't. On Ascension Day we celebrate not where the world is today but where it's headed. The scene of legions of devils taking a vacation will some day be replaced by a scene that features them spending eternity in the lake of fire. The same holds true for all those who get caught in the trap of hatred and suspicion.

The ascension of Jesus Christ was the culmination of a set of first moves on the larger board of spiritual politics and warfare. It may seem incongruous to claim that Jesus sits on the throne of heaven and has been crowned king of kings and lord of lords, but it's a "He-knows-something-we-don't-know" kind of thing. The Serbia/Croatia/Bosnia situations are historical blips on the radar screen of heaven. It

takes an eternal perspective to know that God laughs at all pretentious power mongers.

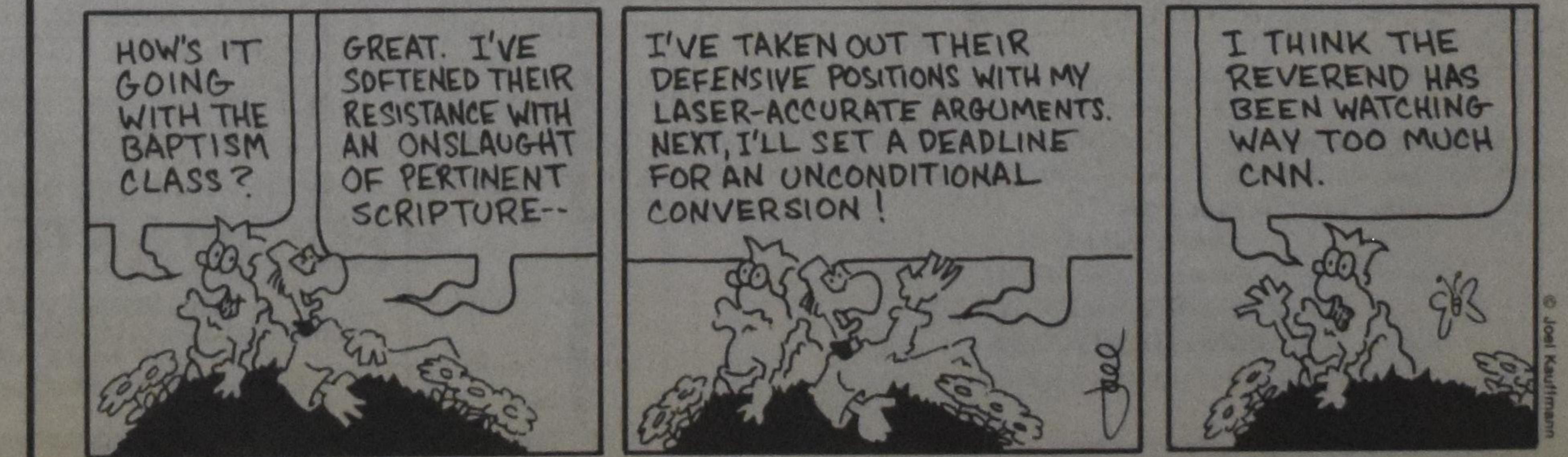
God is saying to Jesus: "Sit at my right hand until I make your enemies a footstool for your feet." We live in the days of footstool making.

But we also live in the days of repentance and restoration. The world's newspapers will never report on this, but it's not at all far-fetched to think that God has been and will continue to be active in the Balkans. We can rest assured that there are thousands of Serbs, Croatians and Bosnians who have not bowed their knees to the idol of nationalism, but who continue to seek first the Kingdom of God and his righteousness.

Jesus is on the throne. His kingdom cannot fail. The keys of death and hell have not been given to the politicians or the military but to Christ.

BW

Pontius' Puddle



Politics/Letters

Across the Globe



David T. Kooyzis

The Macedonian question

Several years ago, while still a graduate student, I found in the university library a dusty old volume dating to the beginning of the century. As I perused its pages I found that it was entirely devoted to something called the "Macedonian Question," an issue which was on everyone's minds some 80 years earlier but had apparently lost its saliency in the ensuing decades. When the book was published, Macedonia was a province of the declining Ottoman Empire and was coveted by Bulgaria, Serbia and Greece. Its ethnic make-up was mixed, and its chief city, Thessaloniki, was inhabited by a large number of the descendants of Jewish refugees from the Spanish Inquisition some four centuries earlier.

In 1912 and '13 two Balkan Wars were fought in which the disputed province was freed from Turkish control and partitioned among the three Balkan rivals. The borders were again redrawn — in Greece's favour — after the First World War, but the basic political division of the province remained largely the same for the next seven decades. Subsequent population exchanges somewhat increased the ethnic homogeneity of the three sections of Macedonia, and the formerly knotty question was presumably settled.

Problem has resurfaced

After the recent breakup of Yugoslavia, however, the long dormant Macedonian question has once more sprung to life. Of the several republics of the failed Balkan federation, Macedonia (that is, the section of the old Turkish province seized by the Serbian kingdom) has had the most difficulty securing international recognition, principally because of the objections of the Greek government. Greece's share of the former Turkish province still carries the name "Macedonia," and Greece fears that an independent republic with the same name would have territorial designs on it.

Over the past year or so the Greek government has engaged in a massive propaganda campaign to convince the world that "Macedonia is Greek" and that the upstart "Republic of Skopje" (as Greece prefers to call it, after its capital city) is trying to steal its Hellenic heritage. Athens has even released a postage stamp displaying an ancient Macedonian coin bearing the country's name in unmistakable Greek letters. Subtlety is obviously not the strong suit of those in the grip of nationalistic fervour!

Not surprisingly, the Greek Orthodox Church has supported the government's position on the issue. But so has the Greek Evangelical Church, a small Reformed denomination with ties to both the World Alliance of Reformed Churches and the Reformed Ecumenical Council. These two churches often find themselves at loggerheads over issues of religious freedom. But on this issue they are united behind their government, which has in some cases gone so far as to prosecute citizens for publicly expressing an opposing view.

Suspicions

A Serb incursion into Macedonia could set off at least a local, and possibly a wider, European war and thereby divide NATO. Indeed, Greece, Bulgaria, Albania and Turkey see their national interests at stake in the small republic and are suspicious of each other's intentions. But such is the nature of Balkan politics, which is recalled only by that of the Middle East in its danger and complexity.

Recently the United Nations struck a compromise whereby the new republic can gain international standing under the cumbersome name, "Former Yugoslav Republic of Macedonia." Greek Prime Minister Constantine Mitsotakis has accepted this for now. But with his party holding a slim majority in Parliament, this may be as far as he is able to go.

David T. Kooyzis teaches political science at Redeemer College, Ancaster, Ont. Although his country of birth (the U.S.) boasts some 16 cities named Athens, 11 Spartans and three Macedonias, Greece has yet to protest.

Response on Epp one-sided

Your articles about the retirement of the Hon. Jake Epp (Jan. 29) were a little inaccurate regarding your coverage of the abortion bill and quite unfair to the pro-life people who opposed it.

You say the bill would have *opposed* most abortions. It would be more true to say it would *allow* most abortions. It all depends on the interpretation of the word "health."

To allow abortion whenever there is a risk to the "physical, mental or psychological health" of the mother is to allow every woman who wants an abortion to have one. Doctors have shown that they will interpret "health" very loosely. In this bill there was no definition of health whatsoever. Even morning sickness could qualify as a reason to abort!

To call such a bill a compromise or a restrictive bill seems to me to be a dis-

tortion of the truth: 65,000 legal abortion a year took place when we had this kind of "health of the mother" legislation.

It is for good reasons, then, that many pro-life people opposed the bill. Credible groups like Focus on the Family, REAL Women, Alliance for Life and Campaign Life Coalition all opposed "health of the mother" legislation.

I was sad to see you come out so one-sided. You quoted only those who agreed with Mr. Epp, you highlighted the unreasonable people who engaged in personal attack, and you went on to express similar sentiments in the second article in case anybody missed it the first time.

Jane Ouwehand
Woodstock, Ont.

The rod of correction imparts wisdom

In response to the editorial on flogging (March 12): We in the Christian community do not agree amongst ourselves what portions of the Old Testament are still applicable today and which are not. Someone may even quote one verse but disagree with an adjacent verse in the same chapter. For instance, "Where there is no vision, the people perish" may be an acceptable quote, but the earlier statement, "The rod of correction imparts wisdom, but a child left to himself disgraces his mother" finds less favour today (Prov. 29: 18 & 15).

The ordinances for Israel did not prescribe jail sentences for offenders. In Lev. 24:12 the offender was confined or guarded, apparently for only a short period. It can obviously be reasoned that a nomadic group could not have jails, but many regulations given in the wilderness were aimed at life in the promised land.

Better than jail

Moses said, "If the guilty man deserves to be beaten, the judge shall make him lie down and have him flogged in his presence with the number of lashes his crime deserves, but he shall not give more than 40 lashes. If he shall give

him more than that, then your brother shall be degraded in your eyes (Deut. 25:2,3). The dignity of the offender is safeguarded, as the editorial pointed out. Restitution with 20 percent added (or five times the stolen property) was another method of restoration of the relationship between the offender and victim and society. Might not these punishments be better than a few months in jail, complete with a free education in crime from the inmates?

Murder demanded the death of the offender, else the land would be polluted and no other atonement could be made for the land on which the blood had been shed (Deut. 35:33). Notice that this originates from the covenant with Noah in Gen. 9 and the associated requirements to abstain from the blood was confirmed by the apostles and elders in Acts 15:29.

Shall we flog young offenders? "Do not withhold discipline from a child: if you punish him with the rod he will not die. Punish him with the rod and save his soul from death" (Prov. 23:13,14). Shall we beat a child or offender in anger? NO!

Cor Labots
Edmonton, Alta.

One more call for Liberal and NDP supporters

In the March 26 issue of C.C. we invited readers to tell us how they will vote in the upcoming election. Our main concern was that readers indicate how they integrate their Christian beliefs with their support for a given party. So far we have received responses that explain support for the Progressive Conservative Party, the C.O.R. Party, the Reform Party and the Christian Heritage Party; and a letter that sets forth the views of C.P.J.

But no one has told us that he or she will vote Liberal or NDP. And so far, all responses are from men. Are women not interested in politics? To those who believe they can integrate their Christian views with support for the Liberal and the NDP parties we say, "This is your last chance to make that known to readers of C.C." We will start publishing some of the letters in June.

News/Family

Crisis in Somalia: Sorry, no photo available...

Greg De Haan

Taking pictures of Somali people has proved difficult for me. Even though I have now travelled the war and famine-ravaged country several times, my "black and white" proof remains almost nothing. Land mines, guns and the bandits who stole my film admittedly complicated the situation. However, I suspect deeper causes for my failure as a photographer.

In my experience, taking pictures is reserved exclusively for good times, times we want to recall fondly in the future or share with family and friends. Birthdays, weddings, graduations or other special events eat rolls of film. In stark contrast, hardly a shutterbug can be found during bad times. We do not want snapshots that remind us of a family squabble, a painful illness, a tragic accident or death, or some unwelcome dis-

aster.

Unwelcome disaster is the story of almost every Somali. I met a famished mother who had walked days to reach a feeding centre — all her children except one had been buried along the way. The youngest child was still nursing, but the mother had no milk. Ria, the nurse staffing the emergency feeding centre, told me the baby had little chance for survival. The Somali woman had lived, and was still living, a nightmare existence. I, and certainly the bereaved woman, had no desire to capture her painful situation on film.

Reduced to being 'nobody'

I expect nearly every family in Somalia has lost relatives or good friends in the recent turmoil. Another significant loss has been the death or looting of

camels, cattle and goats. These important livestock are the basis of nomadic Somali culture, the ticket to economic survival. Patriarchs who once headed long camel caravans as proud "captains of the desert!" now wait in lines for relief food. In Somalia, "no animals" translates as unemployment, a grim reality that neither Somali farmers nor I care to picture.

And what about us? If someone points a camera at us and a hair is out of place we feel uncomfortable. Snap a picture while we are looking "silly" and tempers quickly flare. Then we carefully screen the prints, with the worst shots (the ones that "don't look like us") burned to destroy the evidence. Our photo albums become carefully selected mosaics of how we want to be seen and remembered.

To be honest, pointing my camera at a hurting Somali makes me feel like a hypocrite. Now it is *me* asking *them* for a picture, but what if I were in their shoes? What if my country were totally disintegrated? What if tragedy killed my family, burned my home and left me as a toothpick-thin refugee weak and near death? I don't expect any stranger poking a camera into my painful world would be well received. I might scream "Get out of my life!" or throw stones or even point a gun.

Professional journalists have already taken enough shocking pictures of Somalia, and I am thankful for their good work. You and I have been adequately informed of the tragedy. However, I personally do not want any stark images of pain and hurt in my picture book and I cannot be content while such realities exist in our world.

God willing, I shall visit Somalia during the coming months armed with camera and plenty of film. I pray that better times await the Somali people. I want to be an eager photographer joyfully snapping pictures of reconciliation, reconstruction and hope for the future.

Greg De Haan is a staff member of the Christian World Relief Committee (CRWRC). He is currently coordinating CRWRC's relief efforts in the Horn of Africa, including Somalia.

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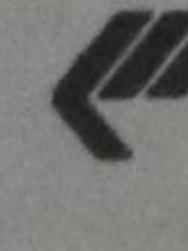
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Like the Lilies



Spring and cleaning

Every spring the robins build their nests, the daffodils pop up, the tulips bloom and women everywhere clean their houses from top to bottom — or at least that's what my husband, Marty, believes. He wonders why spring doesn't happen at our house.

Oh, the grass turns green and soon he's mowing the lawn every week; the daffodils bloom and I canvas for the Cancer Society; but spring and cleaning are two words I have a hard time putting together.

Some years I tell myself — and Marty — that I'm waiting to begin on a perfect spring morning. Then I will be able to fling all the windows open and hang out the bedding (an essential part of Marty's idea about spring cleaning).

Yet the longer I wait for a fine spring day the more unlikely it is I'll want to spend it indoors cleaning when I could be outdoors enjoying.

Good excuses

Some years I'm too pregnant to clean; some years I have a backache; and some years we simply move. This year we're not moving, I'm not pregnant, I don't have a backache (anymore) and my house is noticeably gritty. I hate it when that happens.

Marty mentions the grime as much as he dares: I'm very touchy on the subject. But knowing our house is dirty is slightly worse than cleaning it; so this year I am actually spring cleaning.

For inspiration I've been asking friends and acquaintances about their traditions and habits. A very few admit they enjoy this chore. I met one woman who said cleaning is one of her favourite things to do. I also have a friend who is so efficient she does her spring cleaning in February as well as fall cleaning in June.

But most people I talk to either dislike spring cleaning or hate it. Some do it anyway. Some don't. Some scrub walls, floors and everything in sight. Others would rather paint over the dirt. Some make it a family weekend project because both partners work outside the home full-time.

Cleaning inside and out

Some people can do their entire house in a week. I haven't been inspired to that point but I am dedicating a weekly morning to the chore. This is my fifth week and I've done the kitchen (but not inside the cupboards), the washroom, the hallways and one bedroom. I may be through by Christmas.

In the meantime, I've also discovered my heart could use a good scrub. There are cobwebs in the prayer room and the Bible study area. The worship room is filled with all sorts of distracting trivia, while the other rooms are strewn with selfishness, pride and discontent. I prayed for help. So now in addition to my morning per week spring cleaning, I'm spending a daily hour in private devotions.

It's a plan. I tend to wonder which will get cleaned up first — my heart or my house, but I have a suspicion these are ongoing projects.

Marian den Boer is a homemaker and free-lance writer/editor who lives with her husband and five children in Hamilton, Ont.

Cinema

Cinema summaries

Marian Van Til

Benny and Joon

Rated PG

Stars Johnny Depp, Mary Stuart Masterson, Aidan Quinn
Written by Barry Berman
Directed by Jeremiah Chechik

It's unusual these days to find a film as sweet-tempered as *Benny and Joon*. Its characters have been buffeted by life and each has subconsciously found a way to cope: one is mentally ill, one confronts the world through a kind of quiet, comedic craziness, and one so squarely faces *duty* to a family member that he avoids his own private life. But none has become cynical, petty or nasty.

Benny is in his 30s; he's a mechanic and a very good one, but probably a little too generous. His life both at and outside of work is wrapped up in worrying about and caring for Joon (pronounced like "moon"), his intelligent and artistic but mentally unbalanced

younger sister.

Benny is in a bind. He refuses to relinquish Joon's care to a group home but she needs constant supervision — she starts fires; or she wanders away from home, following the beat of a drum only she can hear. And she has just driven off their latest housekeeper, thus spending the last few days at home alone.

A quirky bunch of characters

Through a delightfully odd set of circumstances, Sam, the cousin of one of Benny's friends, comes to stay with them. Sam is a 26-year-old high school dropout, bright and sensitive but unemployed because he's nearly illiterate. He has one prodigious talent, though: he's funny in a sweet, quirky way. He makes a commonplace occurrence — eating at the diner, cleaning the

kitchen, preparing toasted cheese sandwiches — an event. And he has an uncanny knack for slapstick humour a la Buster Keaton.

Benny is forced to reevaluate both his own life and his role in his sister's life after Sam and Joon fall in love. It's not surprising that Joon responds positively to Sam's matter-of-fact acceptance of her. Indeed, it's often difficult to tell which of these soulmates has more idiosyncrasies. That's part of the pleasure of this film. Without minimizing mental illness it tries to show us how much the region beyond sanity sometimes looks like the territory on this side of sanity, and how easy it is to judge other people's eccentricities, no matter what their cause.

Filial love

Another satisfying feature of *Benny and Joon* is the love this brother and sister have for each other and the affection all the characters display for one another. Viewers know this will be an unusual film when they find out that the title characters are a brother and sister, not a romantic couple. Though Sam becomes crucial to Joon's story, the main alliance here remains that between Benny and Joon. Sam is the catalyst for growth in Benny and Joon's relationship and for each one's personal growth as well.



There is no overt reference to faith here but there is one short, tender scene which ever so slightly hints that that may be what helps keep Benny and Joon from despair. As Benny sits on the side of Joon's bed one night when she has become agitated he begins to sing, and she joins in, a gospel hymn they learned in childhood. In this scene we also find out what happened to their parents, giving us a clue to why Joon's mind may have snapped.

The plot is somewhat predictable (complete with happy ending) but that can be forgiven because the charac-

terizations, even of the minor personalities, are the focus of the film — an agreeable change from a lot of current fare. Barry Berman's writing is intelligent, witty and off-beat, with a sense of style that also seems to have escaped most screenwriters. For all that, the film succeeds as well as it does because of Johnny Depp. His physical humour and range of facial expressions are totally engaging. He truly is Keaton-esque, and as the best clowns can, captures a refined combination of whimsy and melancholia.

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— continuing a tradition of service —

Church, Marian Van Til, page editor

Canadian Bible Society continues to work with syllabic Scriptures

GRIMSBY, Ont. (CBS) — The Canadian Bible Society in collaboration with Kativik school board will produce its popular Scripture booklet series, "Walking with Jesus," in syllabic Inuktitut for young people of northern Quebec. The fall production will make these booklets available to students by January of 1994. The Canadian Bible Society has previously produced the series in other languages and writing systems, such as syllabic Cree and cyrillic Yupik.

A unique element in this venture is the fact that these booklets will be used in the schools under the jurisdiction of the Kativik school board. Thus the texts will need to be in the northern Quebec (Nunavik) Inuktitut dialects used by the students in their daily lives. The Inuktitut language will be printed in the syllabic script, a shorthand-like writing system widely used by Canadian Native peoples.

The close working relations between the Canadian Bible

Society and the Kativik school board will ensure the accessibility of the texts to both the spiritual as well as the pedagogical needs of the students.

The project will require some \$10,000 which the society hopes will be raised through donations from various Reformed churches. A fundraising mission offering is being planned for Father's Day, June 20 in many Ontario congregations.

Expert offers tips on 'cult-proofing' children

COLUMBUS, Ohio (EP) — No parent wants their child to wind up burning in Waco or drinking poison Kool-Aid in Guyana. But how do you keep that from happening? In his soon-to-be-released book *Cult-Proofing Your Kids* (Zondervan, 1993), Dr. Paul Martin offers these suggestions:

* Don't overprotect your children: Martin notes,

"Parents who are overprotective and who teach their children that they can't survive without Mommy or Daddy may inadvertently be creating a situation where the children may become vulnerable to dependency on authority figures."

* Allow your children to express their thoughts and emotions: For instance, anger isn't always a sin — one can be righteously angry at injustice. And questioning isn't always defiance — it can be the sign of a healthy mind at work.

* Don't overcontrol your child: Allow children to act independently, gaining more control over their own lives as they mature.

* Don't overemphasize the value of obedience: Martin notes, "As parents, we should teach obedience, but we should also teach discernment — that is, whom to obey, in which situations, in what ways."

* Respect your children's different learning styles: Some children are analytical and systematic, others are creative and intuitive. Don't try to fit them into the same mould — that's what cults do.

* Encourage your church to

teach about cults and fringe churches: Such teaching can reinforce what you are teaching your children at home.

* Discipline your children, but do not abuse them: Martin suspects a link between early abuse and later vulnerability to cultic involvement.

* Recognize your own addictions: If you have addictive behaviours, your children learn behaviour patterns that may render them vulnerable to cults, which often function as addictive systems.

* Give your children loving and correct moral training: Children learn morality from parental actions, not words. Martin says: "We need to teach kids why moral principles, especially as expounded in the Bible, are correct and practical."

* Watch how your child responds to discipline: The child who is a bit too compliant, a bit too good, or a bit too sensitive — because they cannot stand feelings of disapproval or rejection — may need help developing self-esteem and assertiveness if they are to resist cults.

Salvation Army ministers to homeless and refugees in Russia

MOSCOW, Russia (EP) — Amid political turbulence and abhorrent social and economic conditions, The Salvation Army is providing critical aid to thousands of Russians each day. In Moscow train stations, Salvation Army workers care for the homeless families and refugees who seek help.

Salvation Army Captain Mike Olson, secretary for program and development at Russian Command Headquarters, sees the train stations as dangerous and desperate places, where about 200 deaths occur per month due to exposure, malnutrition, substance abuse, and murder.

Since re-entering Moscow in July 1991, The Salvation Army has established 38 soup kitchens and a senior centre. A homeless shelter is planned. Besides the current programs in Kiev, Ukraine, the Salvation Army intends to introduce social service programs in other cities in the former Soviet Union.

In cooperation with Russian federal and local governments, The Salvation Army held social work and HIV/AIDS seminars in St. Petersburg and Moscow. The first Russian social services textbook was published by The Salvation Army and it is expected to be used in 38 higher education institutions.

Romanian Communist Party clashes with Reformed church over building ownership

ORADEA, Romania (EP) — A dispute over ownership of the headquarters of the Reformed Church in Romania has been referred to the Romanian Supreme Court for a decision.

The church building, constructed in 1920, was occupied by the Communist Party in 1952. Ten years after that, Bishop Alexandru Buthi, without seeking required authorization from the church council, donated the building to the Communist Party.

In 1990, after the downfall of the Ceausescu regime, the church re-occupied the building, anticipating that properties taken from it during Communist rule would be restored. But a claim to the building by

the Oradea city council, which appeals to the bishop's 1962 action, has been sustained by lower courts.

In a March letter to the president of Romania's Supreme Court, World Council of Churches General Secretary Konrad Raiser noted that "up to the present time no property whatsoever has been returned to any of the Hungarian minority churches" in Romania.

According to the Ecumenical Press Service, Raiser asked the chief justice to "bear in mind the profound need for genuine reconciliation between the churches and the Romanian state, and for the proper protection of the rights of minorities as laid down in the 1990 Charter of Paris."

The body sleeps but the soul is awake

Andrew Eikelenboom

GREENE, N.Y. — John and Gail Wessells of Greene, New York, have a ministry that reaches out to people in comas. In an article in *Christianity Today* John recalls the time that he was ministering to a man named Bob who was in a low-level coma. After worshiping with him for a couple of weeks John noticed a change in Bob's expression.

One day after Bob had begun to emerge from his coma John asked, "Bob, do you

remember when I came in with my guitar?" He nodded yes.

Inquiring further John asked, "Did you ask Jesus into your heart?" Yes, he nodded. "Has the Holy Spirit been ministering to you every day?" John enquired. Again Bob nodded yes.

John believes that "as long as a human being has breath on this earth he possesses a soul, and ultimately it is that precious, living soul that God is concerned about."

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time. As in previous years, *Christian Courier* will carry the Summer Job Market section in the Classifieds (until May 28).

Send us your announcement, and include name, age, address, phone number, experience and type of work you are seeking. This service is free of charge. We have only one request: Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Good job hunting!

Stan de Jong,
Manager

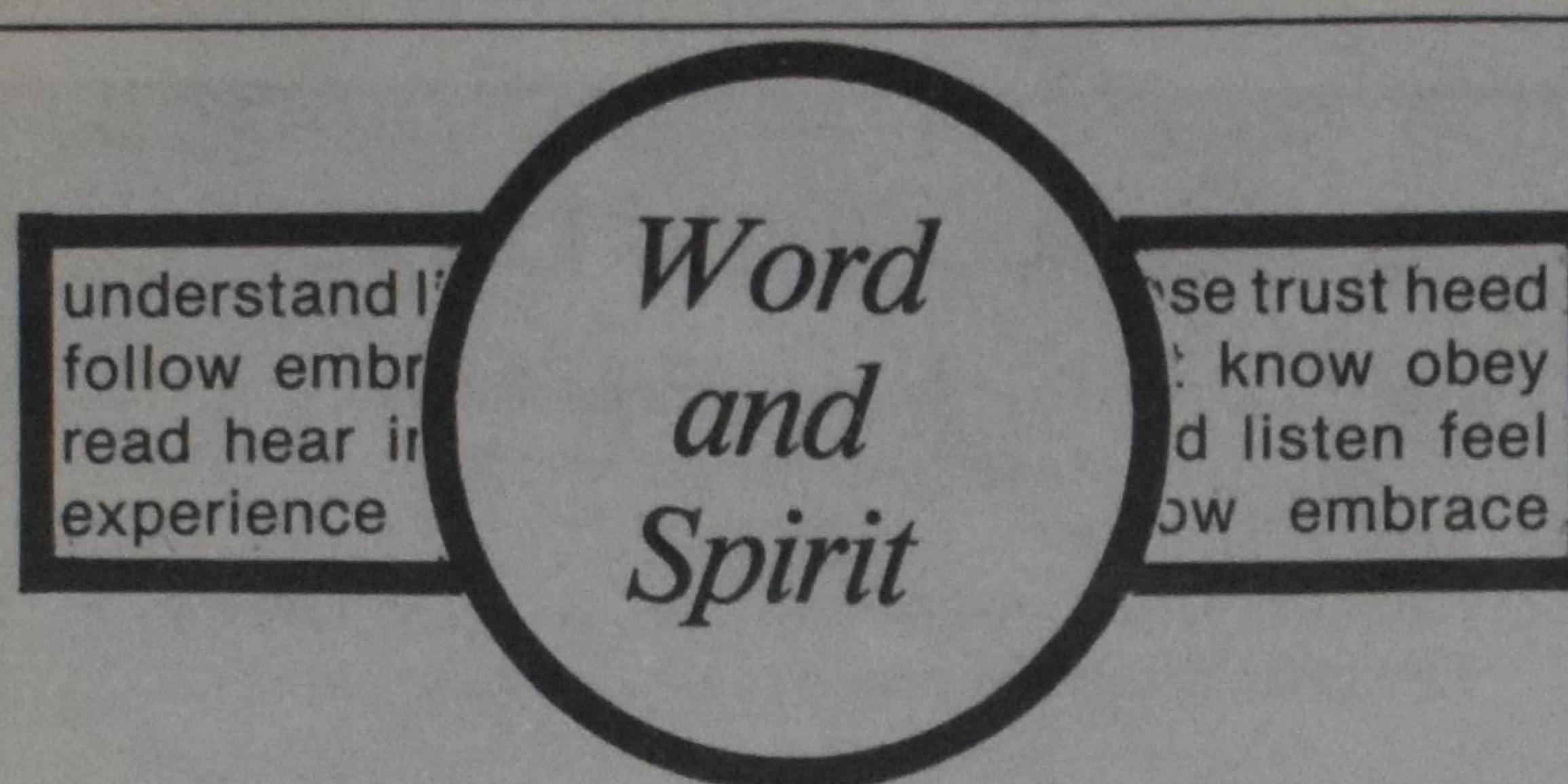
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The ascended Christ: mastermind of mission

When one asks a church school class what Jesus does in heaven, the students may mention two important activities: he is in heaven to prepare a place for us; and he prays for us. That's true and very comforting. But Christ is also there as the director and mastermind of the mission enterprise of his church.

Without Jesus' powerful position at the headquarters of the universe, our task of evangelizing the world would be an impossible undertaking. That's why he first assured us that "all authority in heaven and on earth has been given to me." And then he commissioned his disciples and his church: "Therefore go and make disciples of all nations." First he lifted the shield of his power over his followers. And "therefore" they can "go and make disciples." At no time or place can we move beyond Christ's power and presence.

Ascension essential

This emphasis on Jesus' sovereign power as the basis of our mission is found not only in the Great Commission of Matthew 28: 18-20. The book of Acts begins with the ascension. Then we read of the march of the Gospel from Jerusalem to Rome. The conquest of the world by the spread of the Gospel begins after Jesus had been exalted by the Father.

The secret of our power and the guarantee of the success of our mission lies in Jesus' being at the right hand of God. Christ's government of the world makes mission possible. Christ's headship of the church guarantees the ultimate victory of our (uncoordinated) mission efforts.

The attacks upon the church of Jesus Christ come from many directions but they are masterminded by the devil. We needed C.S. Lewis (*Screwtape Letters*, etc.) to convince hundreds of thousands of Christians that it is biblical and rational to believe in an evil strategist who is behind all of our temptations.

Much more should we be convinced that the supervision of the mission of the church is entrusted to one person, our Lord Jesus. As you know, the program is undertaken by countless boards, associations, scholars, laypeople, entrepreneurs and evangelists. Each one seems to think that he or she is doing Jesus' work a little better than the other. The totality of Christianity's mission and Kingdom work is uncoordinated, often competitive and even misdirected. Therefore it is necessary for the endurance of our faith that we think of the comfort of Christ's ascension.

Christ at the helm guarantees the outcome

The students in our church school classes are right: Christ prays for us and he prepares a place for us. But let's get a step beyond them, so that we may still have something to teach to them. The power of Jesus is the shield over his disciples' work. And the place of Christ at the helm of the universe guarantees the outcome of the mission. If you have your heart in the coming of the Kingdom, you need this comfort of the ascension as much as the thought that he reserves for us one of the many rooms in his father's mansion.

The earthly ministry of Christ ended when he died and rose again. It was completely successful. His heavenly ministry began when he was crowned with glory and took his place with the Father. Ten days after his coronation he sent power to his people. It was the day of Pentecost. Today he directs us to fulfill the mission by his Word and Spirit. And since he is the supreme strategist, this mission will be accomplished.

Andrew Kuyvenhoven is a retired Christian Reformed pastor. He lives in Grand Rapids, Mich.

Yeltsin apologizes for oppression of Christians in Russia

MOSCOW, Russia (EP) — In a formal apology at the Kremlin, Russian President Boris Yeltsin told religious leaders that the Russian government accepts full blame for abusing the Christian church during the communist years.

Baptist leader Vasili Log-

vinenko expressed appreciation for Yeltsin's statement. Baptists were one of the most persecuted religious groups during communist days, he said, and many were imprisoned for their faith.

The patriarch of the Russian Orthodox Church, who at-

tended the meeting, told Yeltsin his church wants to have peace with the government. According to Baptist Press, leaders of the Pentecostal churches, Adventists, Jewish groups, and others were present at the special meeting.

In Memoriam of Leonard Schalkwyk (1929-1993)

Bert Witvoet

ST. CATHARINES, Ont. — Rev. Leonard Schalkwyk, pastor of First Christian Reformed Church in Medicine Hat, Alta., is with the Lord. His life came to an unexpected end between April 1 and April 25, when his body was found floating in the South Saskatchewan River, east of Medicine Hat, Alta. Leonard liked to go for early walks and this day he left the house at 5 a.m., never to return.

Leonard was born in Amsterdam in 1929. He studied in Beatenberg, Switzerland, from 1947 till 1949 and in Bethlehem, Pennsylvania, from 1949 to 1951 before studying at the Free University of Amsterdam.

He served a dual pastorate in Krimpen a/d Lek & Krimpen a/d IJssel in the Netherlands, which was followed by a stint as army chaplain from 1957 to 1958. In 1958 Leo and Ann Schalkwyk immigrated to Canada, after Leo had received a call from Duncan, B.C.

The next call came from Emmanuel CRC in Calgary, Alta., where the family stayed from 1962 till 1966. Other places of service were: Wellandport, St. Thomas, Williamsburg, Collingwood, Springdale, all in Ontario, until Schalkwyk accepted a call from First CRC in Medicine Hat in 1992.

Jacob Kuntz, pastor at Holland Christian Homes in Brampton, Ont., knew Leonard Schalkwyk and his family in Holland. "Leo came from a fine evangelism-oriented family," he says. "The Schalkwyks would place a poster with a Bible text in their front window long before Bible posters were popular. His sister remembers Leo as a joker," he adds. Two brothers of Leonard are also pastors.

As editor of *Christian Courier (Calvinist Contact)* in those days, I recall Leonard as someone who did not want to see the Christian Reformed Church split up over issues like the ordination of women and the theory of evolution, even though he favoured the conservative position on them. "We play the game of soccer on the same field," he would say to me with a smile (I have never seen Leonard angry!). "I kick the ball from the right side of the field and someone else kicks it from the left side."

Leonard was a columnist for C.C. for more than 20 years.

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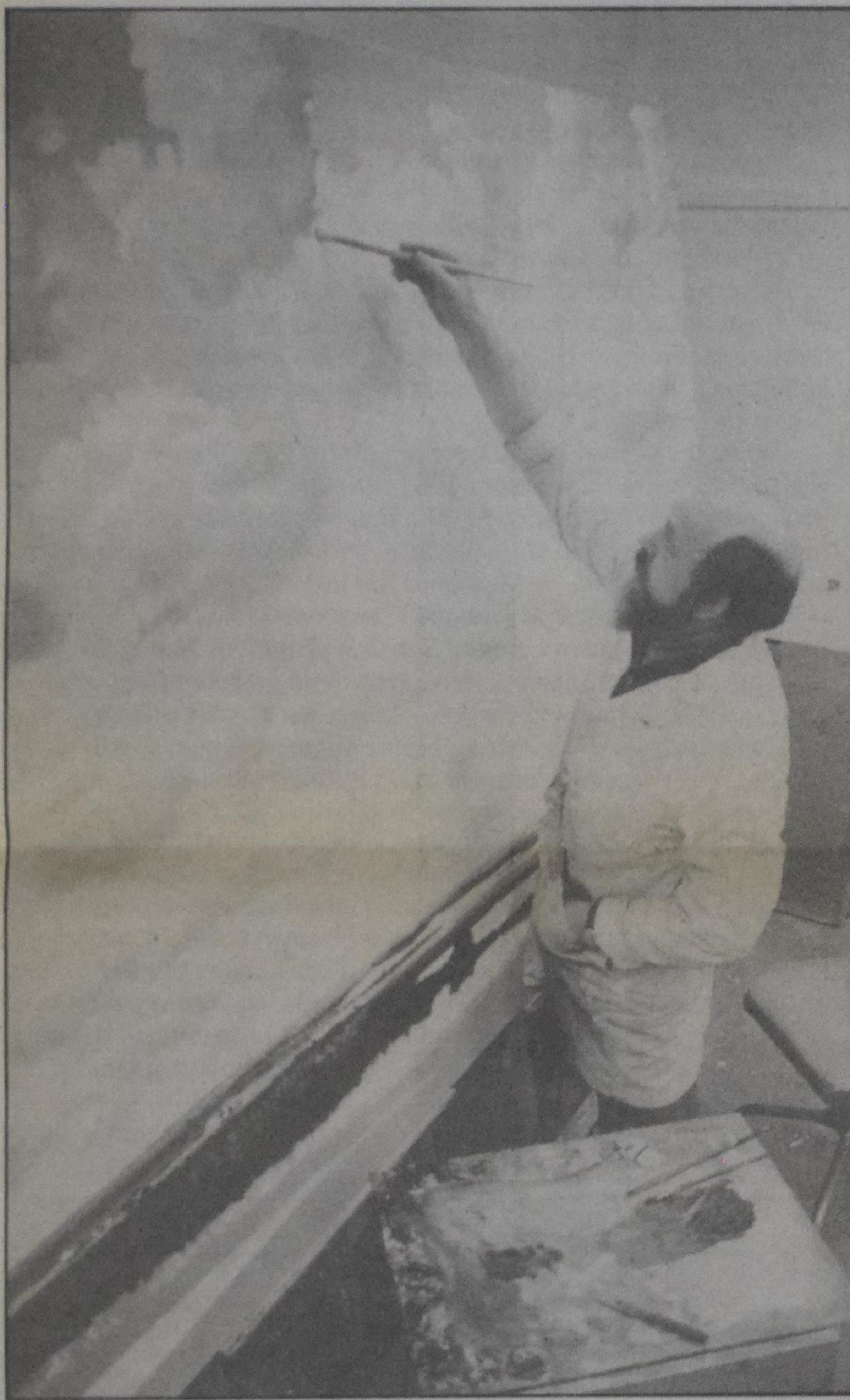
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Christ the cloud rider



Chris Stoffel Overvoorde painting clouds.

PHOTO COURTESY CHRIS OVERVOORDE

Bert Witvoet

Very few people are likely to associate clouds with Ascension Day. I mean, people are not likely to lie on the beach, look at clouds and think, I wonder if Christ is hiding behind one of them. But people could associate Ascension Day with clouds. After all, it was a cloud that marked the time that the disciples saw Jesus for the last time. Clouds never looked the same to them again after that. Nor should they to us.

Clouds for me are the boundary of creation. Technically, that's a wrong statement. Creation goes far beyond the stratosphere. The planets and stars are part of God's handiwork. But clouds give me that feeling that once you get beyond them,

you're in heaven.

When Jesus said farewell to his disciples and rose up in front of their eyes, he went up, up, up ... until a cloud came between him and the squinting and gaping disciples. Of course they were gaping. Have you ever tried to look straight up and keep your mouth closed? You run out of skin.

But I digress. What happened to Jesus after a cloud hid him from sight? Did he continue his journey into space? Did he fire a rocket to speed him up past Mars and Jupiter out of the Milky Way into the heavenly spheres?

I don't think so. Once he passed the boundary of the clouds, he would have been invisible to passing airplane pas-

sengers as he lost his spatial dimensions. At least, that's what I believe. Once you rise up beyond the clouds like that without the aid of modern technology, the next moment you're in heaven.

Spiritual realms of hidden spaces

I have discovered that this is very much a Reformed way of thinking. Calvin apparently believed that Christ's ascension into heaven represents an entrance into God's hidden spaces, not into the space of creation, which is more Luther's view.

According to Luther, Christ's body became omnipresent after the Ascension, as all the divine characteristics were poured into Christ's human nature. In the eyes of Luther, Christ was physically present on earth in many ways, including in the Lord's Supper.

Calvin believed that the divine characteristics were given to the person of Christ, not to his body. He saw Christ represented on earth by the Holy Spirit and the body of believers, not physically present himself.

Calvin's view also eliminates the idea of Jesus passing through space. I'm not sure what Luther believed regarding the Ascension itself, but his view could result in having Jesus take a long journey to pass the planets and the stars.

To think that Jesus passed through space is to make his kingship temporal, Calvin believed. Jesus' rule is over principalities and powers, and it's his body of believers that has to function out of that kingship here on earth.

In the same way, Calvin saw Christ's sitting down at God's right hand as metaphorical language. This is a picture that was drawn from the way earthly kings present themselves.

Bright cloud chariots

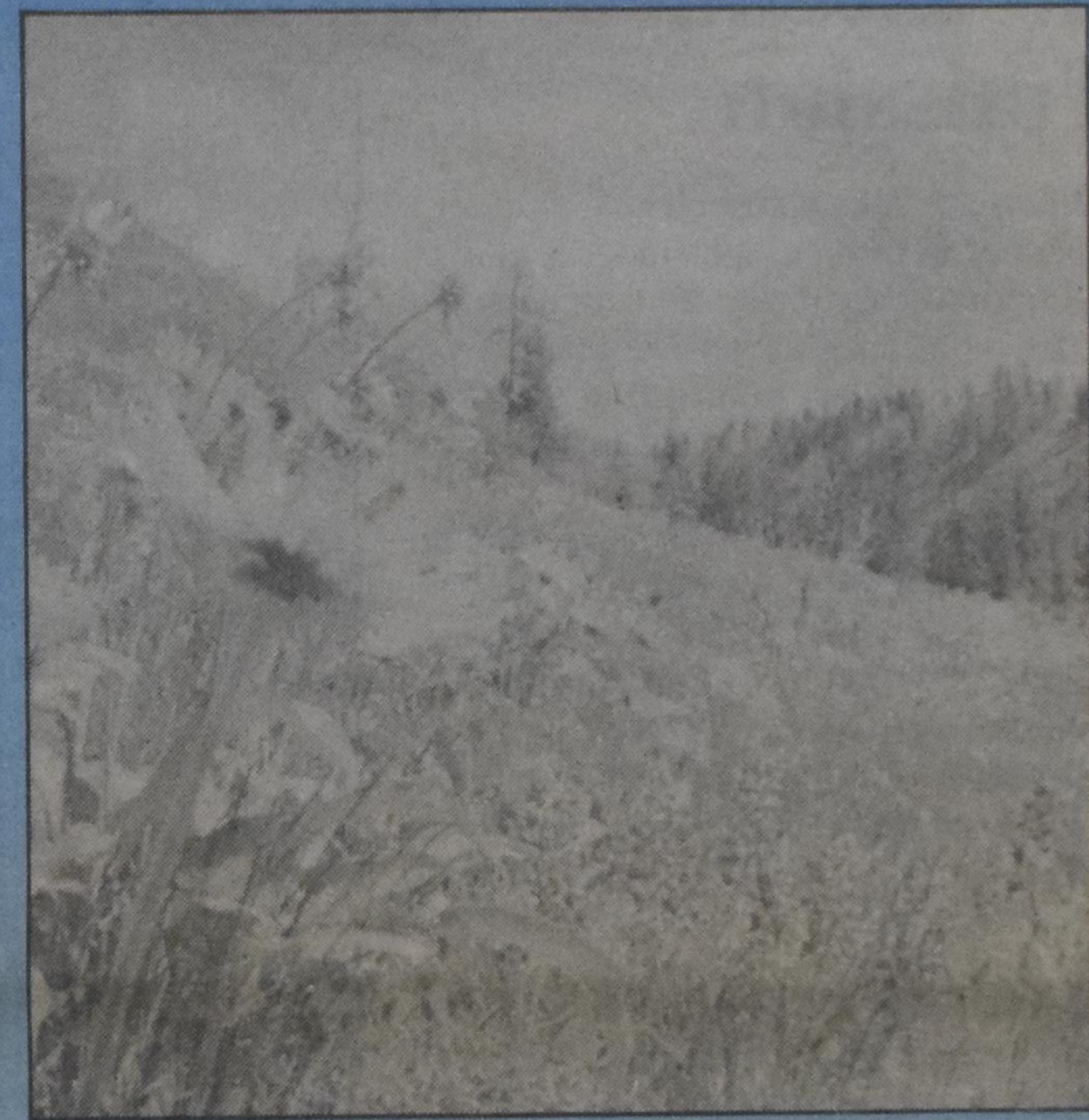
Anyway, I am confirmed in my belief that as far as the Ascension is concerned, the clouds are the edge of our reality. Some day Christ will return in the same way he left us, we are told in Acts 1: 11.

Hail! Festal Day!

*Hail! Festal Day! to endless ages known
When God ascended to his starry throne.*

*Now with the Lord of new and heavenly birth,
His gifts return to grace the springing earth.*

*Now glows the year with painted flowers' array,
And warmer light unbars the gates of day.*



*The reign of death o'erthrown, he mounts on high,
Sent forth with joyous praise from sea and sky.*

*Loose now the captive, loose the prison door,
The fallen, from the deep, to light restore.*

*A countless people from death's fetters free,
Own thee Redeemer, join and follow thee.*

*Creator and Redeemer! Christ our Light!
The One Begotten of the Father's might.*

*Co-equal, Co-eternal, thou to whom
The kingdom of the world decreed shall come.*

*Thou, looking on our race in darkness laid,
To rescue man, true Man himself wast made.*

Translated (1884) from the Latin of Fortunatus (6th cent.) by T.A. Lacey.

The clouds will part and reveal him again. Christ will come back into our range of vision.

There's a hymn that has Christ riding the clouds like a chariot:

*See, the Conqueror mounts in triumph;
see the King in royal state,
riding on the clouds his chariot,
to his heavenly palace gate.*

As Calvin would say, it's a metaphor. But it's a nice metaphor.

It's helpful to think of bright clouds in a deep blue sky on Ascension Day. I'm reminded of the numerous cloud paintings that Calvin art professor Chris Overvoorde has painted. They often look like chariots ready to offer passage to Christ.

I've stopped taking notes on sermons

Jan de Bree

Sunday morning: to set the tone for the day I tune the radio to "Choral Concert" on CBC Stereo for a musical spiritual awakening. It's a habit I learned from my father, who began most Sundays with music, usually church organ or hymns. With the help of J.S. Bach or Olivier Messiaen, I prepare myself for worship, either by listening or singing.

What would happen to the church if the minister were replaced by a composer, a musician, a choir director or a cantor? I ask myself. Would more people be rejuvenated after the Sunday worship service if music played a larger role?

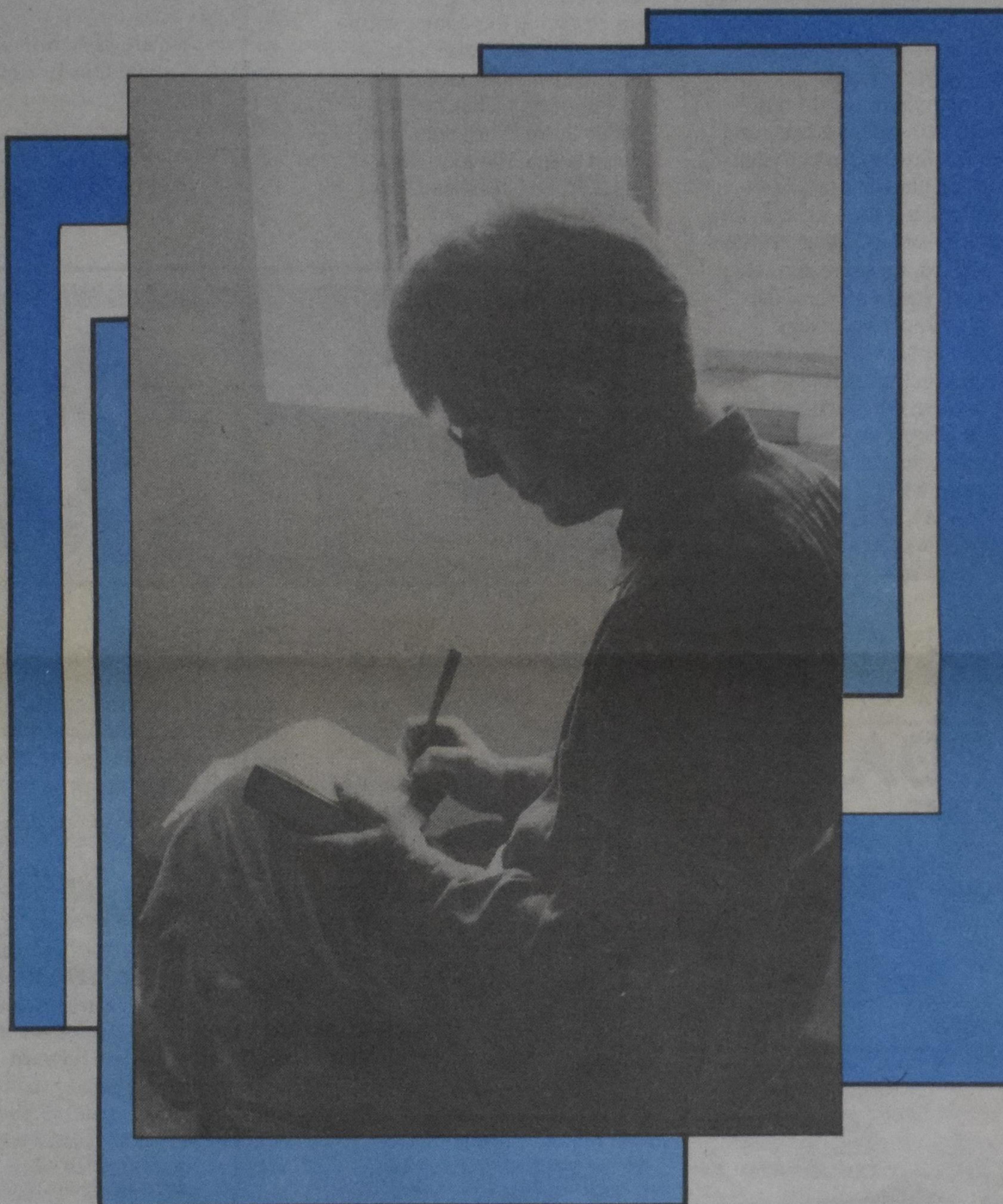
It is my experience that after years of Christian living, many Christians continue to yearn for a firmer, deeper faith and a more immediate experience of God and his Spirit.

Often I, too, want a more substantial faith life. I find that before church I sing God's praise with an artistically written and competently performed piece of music only to arrive in church to have my focus shifted away from God to the minister, with his thoughts on God, his opinions on the spiritual condition of the world, his preoccupation with an issue or a topic, his abilities, his insight or the lack of it, and his emotions. For me it is not the minister as leader in congregational worship but the minister as preacher who is in a troubling position.

This is my opinion as a member in the pew. On occasion I am told from the pulpit that the problem does not originate with the sermon but with me. The problem is my poor attitude, my inadequate listening skills, my unsavoury opinions or my lack of learning. Interesting twist when the pulpit says in self-defence to the pew, "If you possess the right attitude you will see that there is nothing wrong with my sermon." Does the emperor want me to believe that he wears exquisite clothing?

Of course, I cannot stand up in my pew and shout, "The minister can't preach!" I cannot because I do not have the courage to do that.

I used to take notes while listening to sermons. I keep them



to myself. Sometimes I reflect on them and note them in my diary.

Monday, April 1, 1963: Lots of doctrinal sermons in which numerous commentaries are sighted. The minister usually dismisses the commentaries as incorrect and gives us the correct interpretation — which is his own. As well, he often tells us that the Bible translations aren't quite right. He gives the Hebrew or Greek word and reads his translation — the way he thinks it should be. I learned the Greek word *dynamos* — power; our word dynamite is derived from it.

Sunday, November 19, 1967: Battling with the "papist" mass, Arminianism, and the rise of neo-Pentecostalism.

Sunday, July 26, 1970: The minister sees himself as a prophet. He preaches from Amos or Isaiah most of the time. We are the stiff-necked people of Israel or the hypocritical Pharisees who need rebuke, correction and greater faith. His tone of voice is mocking, even sarcastic.

Monday, June 21, 1971: The minister had us sing the hymn "Take my life and let it be." When we finished singing

he said, "Do you know what you just sang? You said, 'Take my silver and my gold.' I do not believe that you really mean that." We were set up and made an object lesson — poor pedagogy.

Tuesday, May 24, 1974: Our pastor is struggling with biblical criticism. He agonizes over texts, gives a 10-15-minute account of the historical background, indicates incongruities in the language of the text, tries to harmonize.

Sunday, June 11, 1978: In a 20-minute sermon, 10 minutes is used to retell the text or to give the historical background.

Monday, November 27, 1978: The good news is really bad news for sinners because they will be judged and eternally punished. The church must preach this unpopular message and not soft-peddle sin.

Monday, January 1, 1979: After having been told what was wrong with the world and the church, the minister was not able to tell us how to set it straight. He said it was not his job to give concrete examples of how to work out faith. But if he can see clearly where we have gone wrong, he must have some idea of where we must go to do it right. I guess he could tell us to pray and read our Bibles more. This is the most common solution.

Tuesday, March 6, 1979: Our whole congregation is said to be in trouble because there are members who believe in reincarnation. After the service I heard that one woman holds to this point of view.

Tuesday, October 30, 1979: Our Reverend is a nice guy, but his wife should have been the minister. She has the pastoral skills. He needs to be more empathetic, nurturing and manage his anger and frustration better. Then he will display less irritability on the pulpit and will not readily compose his own anger with God's anger.

Monday, February 4, 1980: Yesterday a guest minister preached on how Paul, who while under house arrest requested his cloak, his books and papers; an empathetic sermon on warmth, shelter and health as an important ingredient in a Christian's life.

Wednesday, May 30, 1980: Males are angry. Ministers are males; therefore they are angry. Men like to point out that Jesus was capable of anger when he drove the money changers out of the temple. I think that this is done to make sure Jesus is masculine, tough, hard-hitting while overlooking or downplaying his caring, empathetic side and ignoring the large number of women friends he had.

Monday, January 26, 1981: Complaints from the pulpit: the congregation would rather ski than go to church. Because there aren't enough Sunday school teachers, it is said no one cares about the work of the Lord. People only want to

continued on page 12...

Feature / Finance

I've stopped taking notes on sermons

be entertained. Special music serves people's vanity. Parishioners care more about money than spiritual matters and they don't pray or read the Bible enough.

Tuesday, September 29, 1981: Minister read another good book and the sermon was a book report.

Wednesday, July 7, 1982: No beginning, middle or end to the sermon.

Monday, August 29, 1983: Every Sunday we are asked if we are really saved and if we are really sure. We are admonished not to be satisfied with simple church attendance, tithing and sending children to the Christian school.

Wednesday, March 20, 1985: Another "Yes, but..." sermon. It was an attack on materialism and how we must not be trapped by such secular values. Yes, we oppose materialistic values, but we are not opposed to wealth, and we need not give up anything. Yes, we can accumulate wealth and enjoy it, but we must give thanks for it.

Sunday, October 20, 1985:

Today I was left with the impression that the lions were winning and the Christians losing. The coach gave us his usual pep talk about how bad it looks for us, but ultimately in the end, we will be victorious. He spends most of his time discussing "then" — the lions and what they are up to. As a result, a feeling of powerlessness prevails. We are now a minority, which we do not handle well. Feeling insecure, we are defensive and combative. We fight for a return to power and a dominant religion.

Wednesday, May 6, 1987: I have heard the same sermon preached for two years: the Lord is King, the victory belongs to him; the world is sinful, the elect must remain steadfast; we are the elect, we are a chosen people and we must look after ourselves; the unrepentant will be punished.

Monday, October 26, 1987: A refreshing change — an older man who is not angry or disappointed in the congregation. He is a caring man who searches the Scriptures. He makes interesting observations

when he compares Jonah in the whale and Peter on the water. There are no cliches. He works from Lord's Day 1 in the *Heidelberg Catechism*: "What is my only comfort in life and in death?" He talks about comfort to the believers and he is not fearful of being too soft on sin or giving the congregation only what they want to hear. The believers are nourished.

Tuesday, February 9, 1988: Some Christians hate Satan and battle him while others love Christ and serve

him.

I stopped taking notes on sermons and now I make an effort to take care of myself and not be totally dependent on one man's insight and ability. Like a patient who seeks a second opinion, I read books. I thoroughly enjoy the Easter and Christmas liturgies in which there are no sermons; and the musical ministry of gifted fellow Christians I find edifying.

I try not to be grouchy or cynical. What I want is some

recognition by the clergy that the pulpit is not a place to malign the congregation in the name of correction and rebuke.

But now that congregations are defending themselves and dismissing their pastors, let us not shout pastor abuse. Not yet!

Let us first deal with the spiritual abuse that comes from the pulpit. I realize the Christian church has a lot of rebuilding to do, but I continue to hope for improvement.

Jan de Bree is a writer who lives in Duncan, B.C.

will be the decline in interest rates.

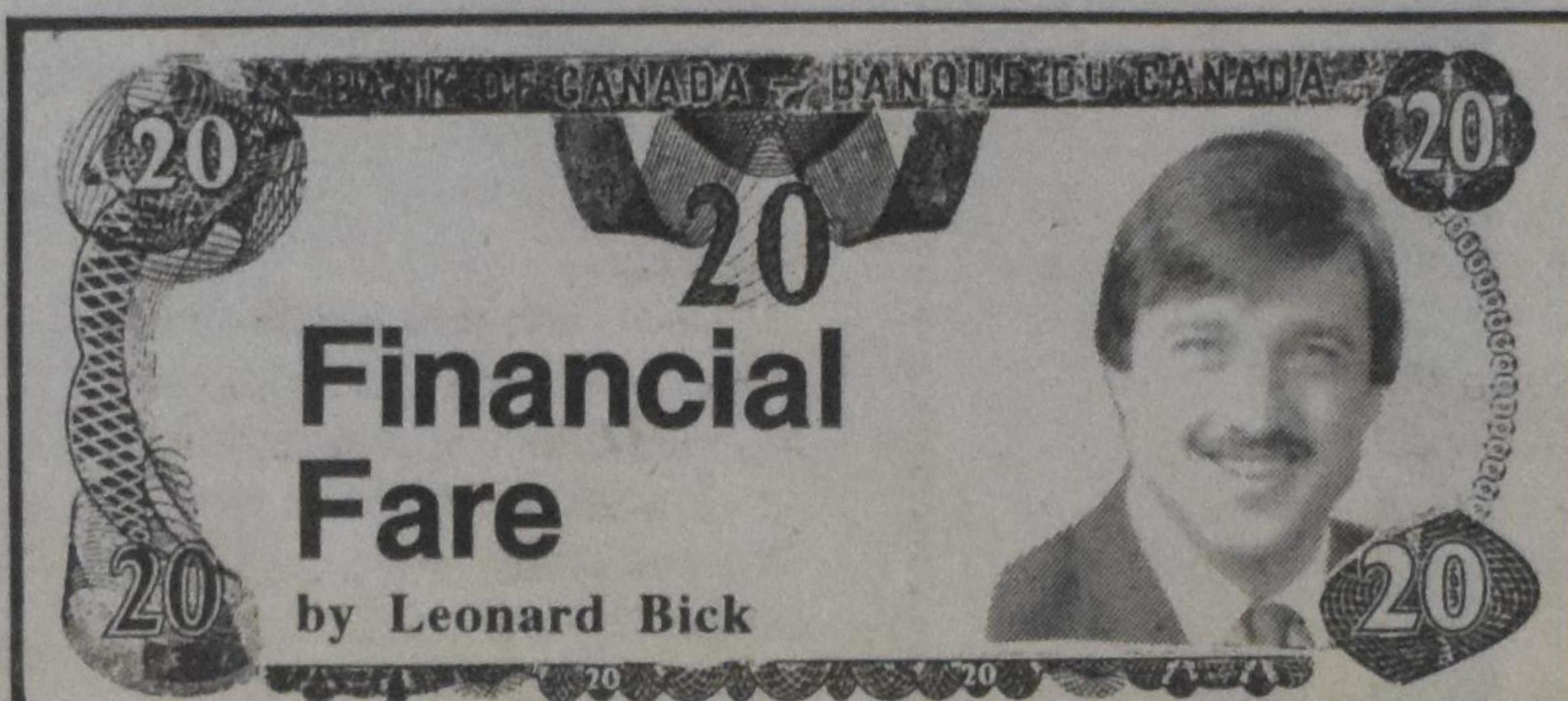
In spite of the optimism of Yardeni and other like-minded individuals, they also believe that "rolling recessions" will occur. This refers to the phenomenon in which certain industries and the geographic areas dependent on these industries will experience recessions even when the overall economy is doing well. For example, because of the demographic changes, many of these optimists expect that the demand for housing will drop sharply in the 1990s, affecting the housing industry.

Not all rosy

Here are several more views that were not so rosy. Andrew William, president of Noram Capital Management, has published a book entitled *Prospecting Through the Depression: Strategies and Recommendations*. One of his chapters is entitled, "No Place to Hide: the Coming Crash in Real Estate." Ravi Batta's book *The Great Depression of the 1990s* warns of a dramatic seven-year depression.

Let's face it. We live on this earth for a limited number of years and we are charged with being stewardly with the talents and other resources we have been given. Worrying and doing nothing or depending on government plans is not very prudent. The basics still apply. A financial plan and an investment portfolio should be designed around each person's unique circumstances. After all no human being knows for sure what will happen this year or the next.

Leonard Bick is a financial planner based in Ancaster, Ont.



Good times or bad?

When it comes to the economy and personal investment strategies there are always predictions. In my files I save various predictions, prophecies and prognostications from many so-called experts. One is a rather sensational 20-page flyer by Bill Bonner, the editor of the newsletter "Taipan."

"The biggest gold rush in the history of the planet is already underway. Locked up by just five companies this will be the biggest gold mining bonanza ever. Each of these companies' stock could increase by 1000 percent by 1994," says Bonner. Another of Bonner's predictions is that "before the end of the 1990s Canadians will stand in line to buy food...and Americans will once more shiver in the dark."

Adrian Van Eck, the editor of the "Money-Forecast Letter" has an excellent record in the '80s for forecasting trends. Says Van Eck: "America has also learned to stimulate its economy into growth without inflation — just as Japan does. America has learned to play the game as well as Japan — maybe better. The '90s will belong to the USA. The dollar will again be the king of world currencies."

Alexander Christ of Mackenzie Financial Corporation, also thinks that declining inter-

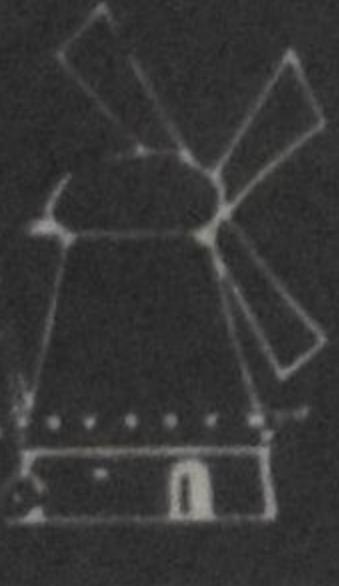
est rates, increased capital spending and demographics shifts will be the keys to North American dominance in the decade to come.

The *Atlantic Monthly* ran an article entitled "The Coming Global Boom" in late 1989. It discusses the views of Joseph Schumpeter and their relationship to the 1990s. Schumpeter, who died in 1950, was one of the first to develop the theory of business cycles. Edward Yardeni, who is chief economist at Prudential-Bache Securities, is one of the most vocal of the optimists who believe in what Schumpeter theorized. Comments Yardeni, "Most economists don't look much at the real economy. It's messy and doesn't translate well into models. But when you stop and look, the case for a long-run boom is almost overwhelming."

Yardeni uses three arguments.

First, the global goods markets are integrating, resulting in "relentless global competition on price and quality, a steady, even starting, worldwide increase in manufacturing productivity, and solid increases in real world output."

Second, in the U.S. particularly, the demographic shift will result in economic benefits. The third major trend



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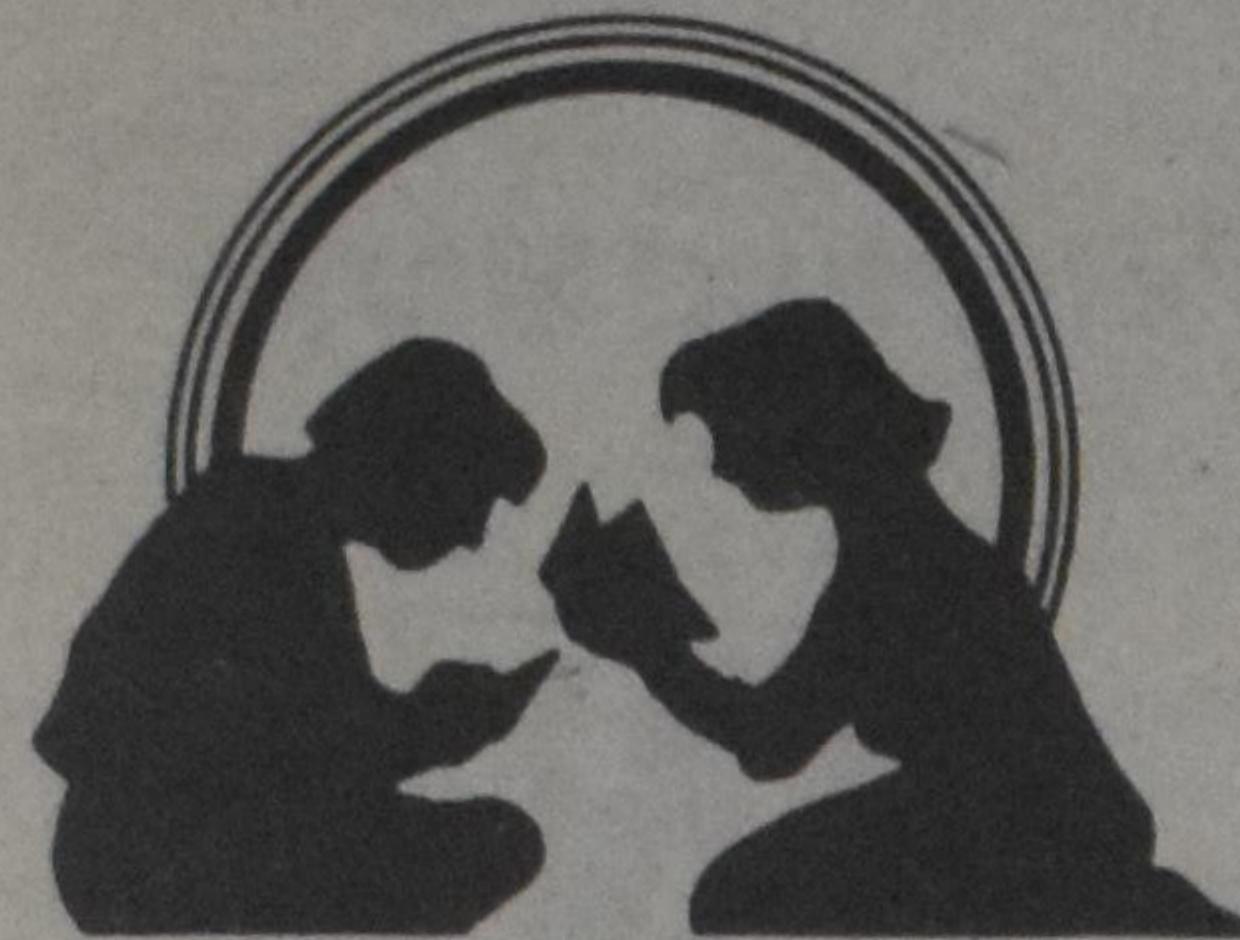
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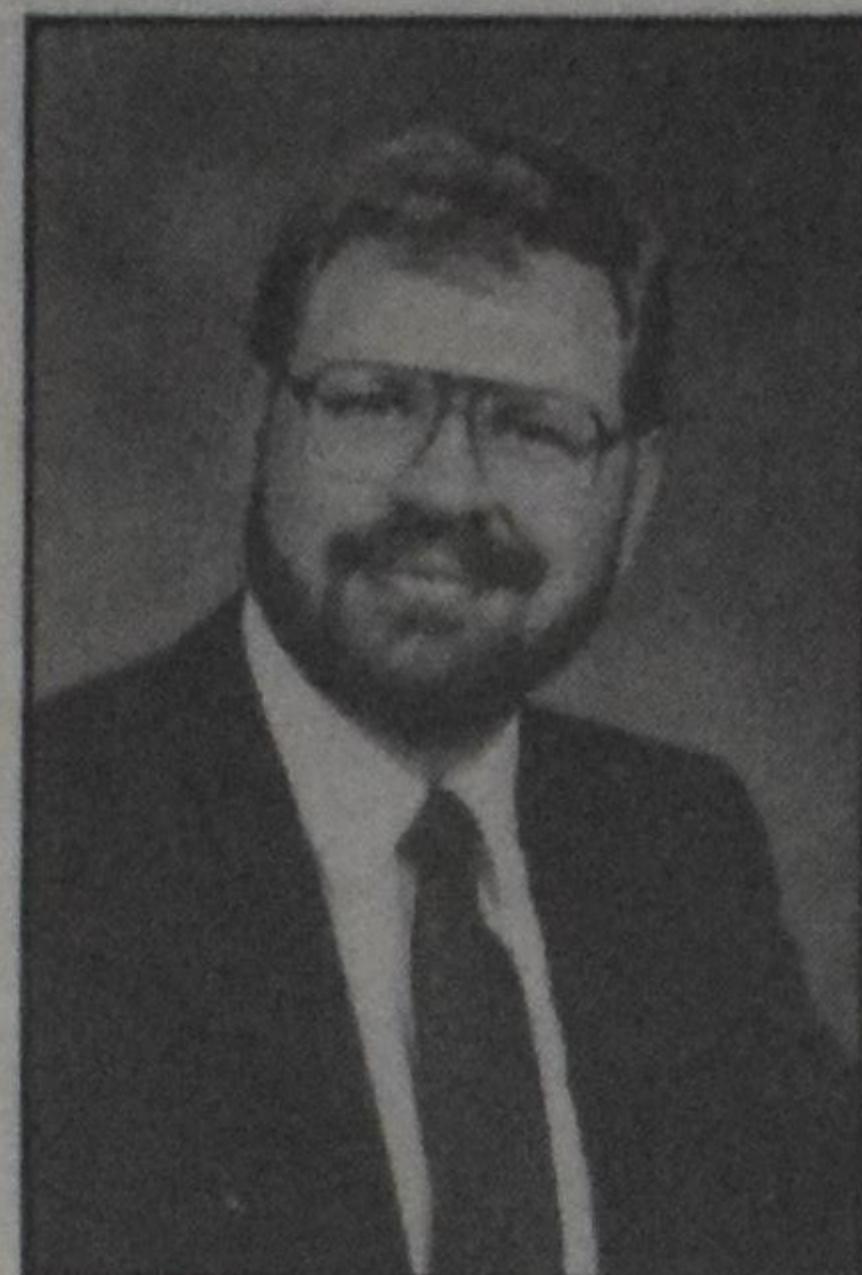
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Wayne Brouwer

Lispingle lies

"The Lord detests lying lips, but he delights in men who are truthful" (Prov. 12: 22).

Sometimes you know the source of a quotation just by the ring of the words. Can you identify the speaker of the following great saying?

Let us begin by committing ourselves to the truth, to see it like it is and to tell it like it is, to find the truth, to speak the truth and to live the truth. That's what we'll do.

Richard M. Nixon spoke those great words as he accepted the Republican presidential nomination in August of 1968. Half a decade later he was tripping over his own tangled talk as he left the White House in disgrace.

Some say lying is "normal" in our world. Several years ago *Saturday Night* magazine carried an article surveying the quality of universities across Canada. The University of Windsor, proclaimed the author, regularly lies by setting aside its own admissions standards just to get students and funding. Revenue Canada deals with numerical deceptions on a regular basis. As Dr. Johnson aptly put it: "It requires no extraordinary talents to lie and deceive."

'Helpful' lies

Parents know the ease with which children learn to lie. "I didn't do it!" the young say, with straightforward sincerity. And growing older doesn't seem to help the cause of truth. When Adlai Stevenson was running for public office he said, taking off on one of the biblical proverbs and giving it a twist: "A lie is an abomination unto the Lord, and a very present help in trouble."

One automobile insurance company keeps a list of the unbelievable stories that are filed with accident claims. Here's a man who says, "I told the police that I was not injured, but on removing my hat, I found that I had a fractured skull." Another justifies himself with strange "honesty" when he says, "The pedestrian had no idea which direction to run, so I ran over him!" As an essayist in *Time* magazine put it, ours is "a huckstering, show-bizzy world, jangling with hype, hullabaloo, and hooey, bull, baloney, and bamboozlement."

How is God's delight in truthful people to win out?

Sticky web

Some say it can't. H.G. Wells claimed that "lies are the mortar that binds the savage individual man into the social masonry." We need to lie to one another just to get along! Go even further, said dramatist Henrik Ibsen: "Take the saving lie from the average man and you take his happiness away, too!"

Benjamin Franklin gave honesty a nice commendation when he wrote his maxim: "Honesty is the best policy!" But policies can change, and attitudes toward them rise and fall with the tides of public opinion. Is there more depth to truth than just a corporate profit line?

We'll explore this further, as many of the Proverbs do, in the weeks ahead.

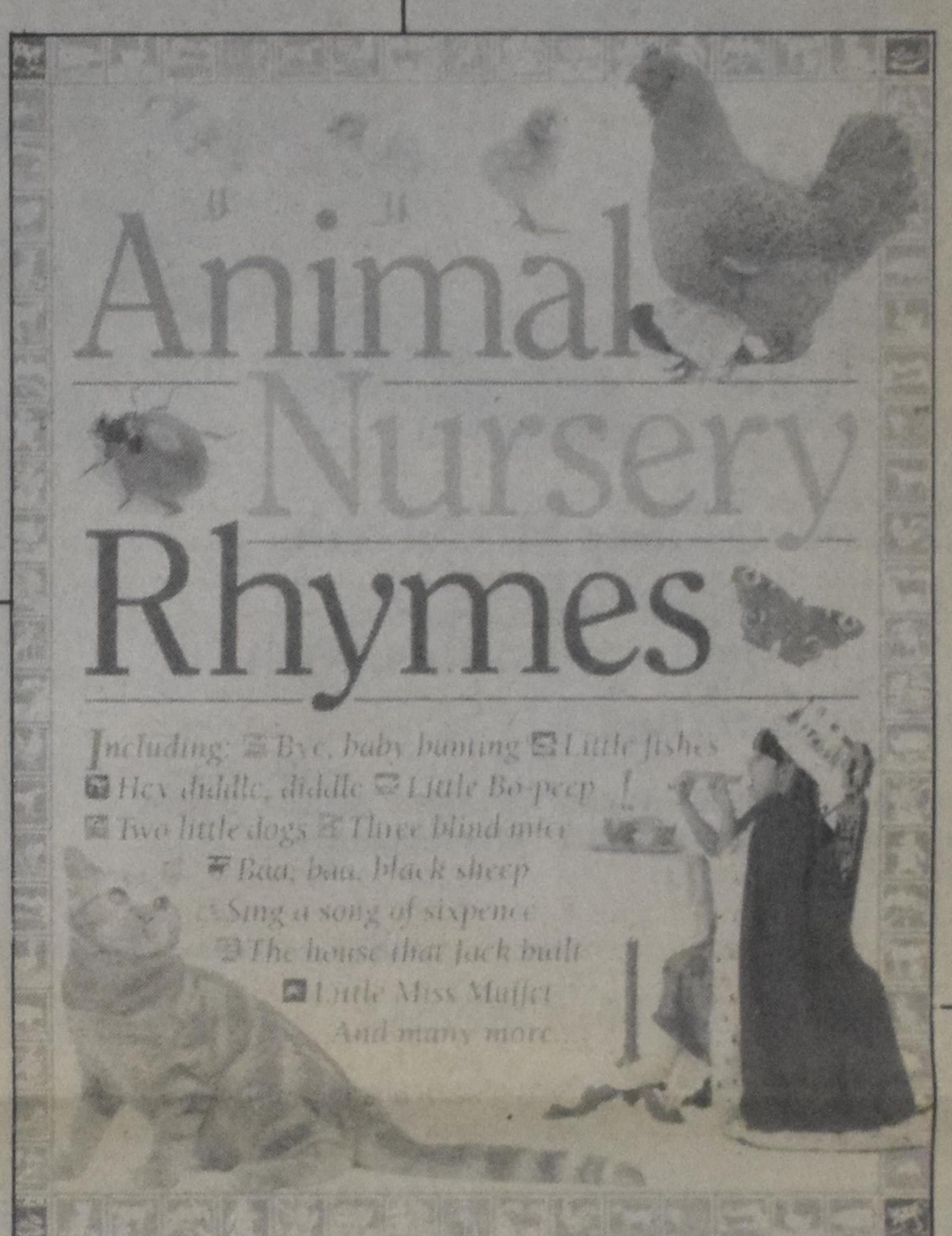
Wayne Brouwer is a pastor at First Chr. Ref. Church in London, Ont.

Mother Goose with vivid pictures

Animal Nursery Rhymes,
selected by Angela Wilkes.
Toronto: Kids Can Press, 1992.
ISBN 1-55074-095-4.
Hardcover, 34 pp., \$14.95.
Reviewed by Doro J. Bakker,
Orangeville, Ont.

Mother Goose and other nursery rhymes should be part of every young child's library. In their preschool years children love the sound of words. The rhymes and rhythms of verses, the alliteration of a string of words, and predictable repetitions are all sources of great delight and avenues for language development. For many, it's their first introduction to the basics of language.

There are many beautifully illustrated versions of Mother Goose collections from which to choose. *Animal Nursery Rhymes* is the latest collection offered by Kids Can Press. This volume contains 40 Mother Goose rhymes, all of which make reference to animals. Part of the appeal of this book lies in its photographic artwork. Each rhyme is accompanied by large, vibrantly coloured, cut-out photographs that look so real they're irresistible to touch. Each page is well worth lingering over.



Including: *Bye, baby bunting* *Little fishes*
Hick diddle, diddle *Little Bo-peep*
Two little dogs *Three blind mice*
Baa, baa, black sheep
Sing a song of sixpence
The house that Jack built
Little Miss Muffet
And many more

Children's poems with humour and imagination

Pink Lemonade, Annie Schmidt, translated by Henrietta Ten Harmsel; illustrated by Timothy Foley. Grand Rapids, Mich. Wm. B. Eerdmans, 1992. ISBN 0-8028-4050-7.
Hardcover, 64 pp., \$20.50.
Reviewed by Doro J. Bakker, Orangeville, Ont.

When it comes to poetry and capturing a child's imagination, pick a poem that tells a story and is infused with humour — you'll be sure to have a keen audience. *Pink Lemonade* is a collection of such humorous, narrative poems.

Author Annie Schmidt seems to be able to crawl inside a child's world. From there she describes eccentric characters with equally eccentric names who always seem to find themselves in those ludicrous situations only children can dream up.

Ms. Schmidt's poems have been enjoyed by Dutch children for many years. Now this collection, superbly translated by Henrietta Ten Harmsel, allows English-speak-

ing children to join in the fun.

Timothy Foley's pen and ink drawings reflect the humour in each poem.

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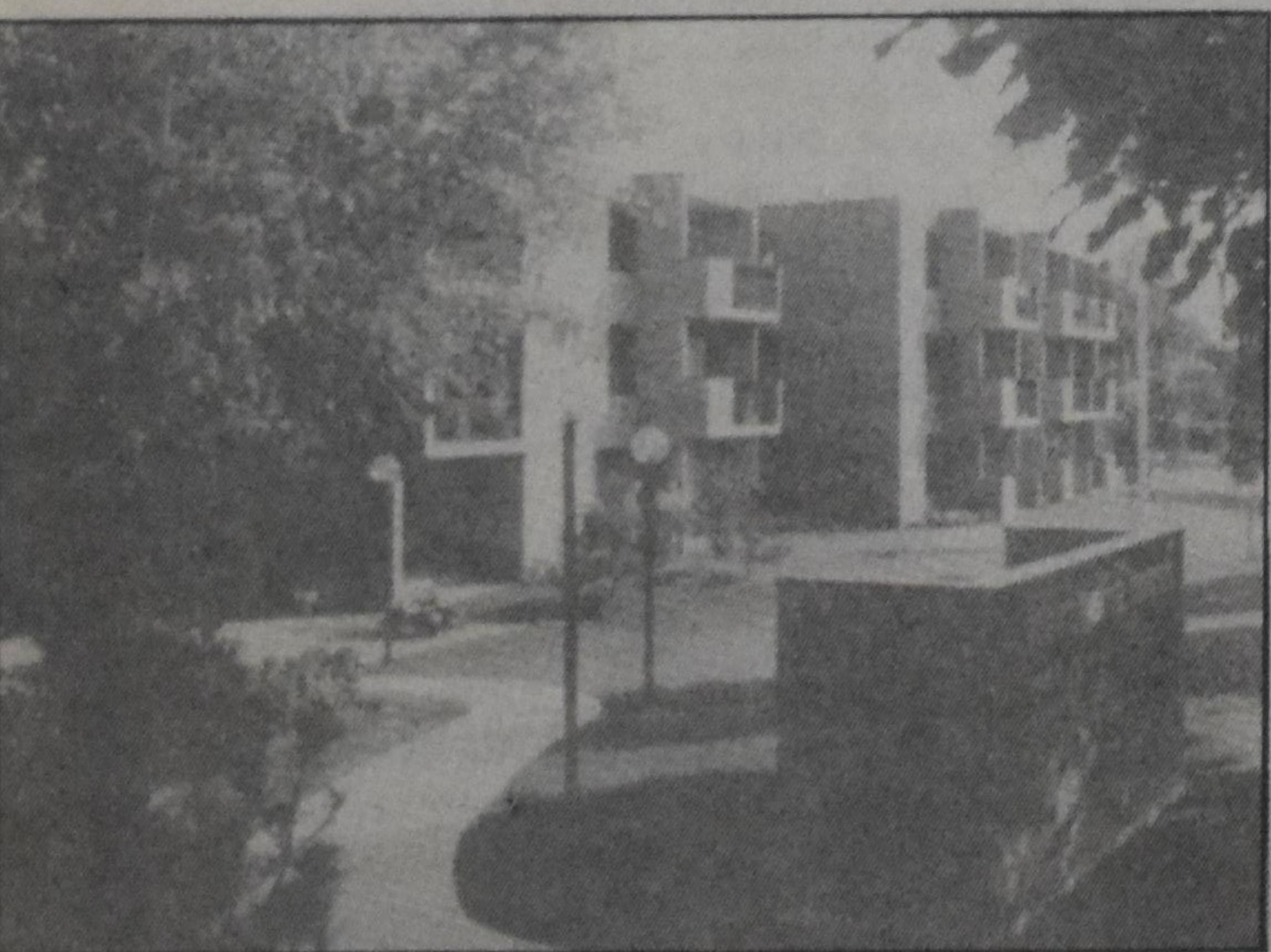
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**Peter and Marja
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Dear P & M:

There are many young adults who would love to have a boyfriend or girlfriend. As onlookers, may we steer them in a certain direction? May we help in any way? Or should we just limit ourselves to praying about this on their behalf?

You know the old expression, "God helps those who help themselves," and I find myself wondering whether that is true. In connection with this I also ask myself what the biblical expression "waiting on the Lord" really means.

May God give you light and understanding. I don't always agree with your answers but in general I like your column and Christian Courier. I especially appreciate the spirit of love in which you write.

Dear Matchmaker:

We have not had much success playing matchmaker, although we have certainly tried on occasion! On the other hand, there are couples out there who were introduced to each other by someone who thought that they would be good for each other. So if you are aware of a potential match for a single adult in your acquaintance you may gently suggest or encourage; but whatever you do, don't push.

A person will never meet anyone by staying at home. Anyone interested in meeting a partner will need to go where there are other single adults. Many denominations hold singles' conferences and retreats. Bible studies, as well as college and careers groups, are good places to meet other people. Volunteer organizations and special interest groups (hiking clubs, literary gatherings, etc.) are also good places to meet like-minded people. And of course there's the church, although we notice that the interest level increases dramatically when someone leaves his or her home church and shows up as a fresh new face in another congregation.

The first expression about the Lord helping those who help themselves is not to be found in the Bible, nor is that concept found there. We don't like the expression because it doesn't offer any comfort to those who honestly and prayerfully try to find a partner, a job or a cure but don't succeed in their quest; it makes it sound like the Lord helps only the self-sufficient. The second expression is obviously the biblical one. "Waiting on the Lord" means intel-

ligent and active effort while leaving the outcome to the Lord. It has to do with faithful living which will yield daily blessing enabling someone to live joyfully in his or her given circumstances. A person who waits on the Lord will receive grace to live alone or grace to live as a marriage partner.

There is the danger that single adults become obsessed with the idea of being married, as if that's the only way to be fulfilled and truly happy. Parents and friends often support this obsession through their well-intentioned worrying and matchmaking efforts. We tend to forget that marriage is not the end-all and the be-all of life. The truth is that it is better to remain single than to be badly married. In fact, there are many young adults today who are consciously choosing to remain single. We need to respect the status of singles whether it came about by choice or default. Those of us who are married should stop feeling so sad and sorry for those who are unmarried, as if singles are not whole and complete.

You may certainly ask the Lord to make a good match for the young adult whose longing prompted you to write this letter. But especially pray for his or her fulfillment as a person and a child of God. Who knows what adventures the Lord has in store for that person precisely because he or she is single!

It has been said that you will never find happiness if you pursue it, but when you love the Lord and your neighbour it will find you. We sense that it works the same way with relationships. Those obsessed with the idea of marriage will never be content; those who wait upon the Lord can relax and leave the future to him, making it possible to be happy in the present whether they have a romantic partner or not. This insight also frees parents, siblings, friends and colleagues to relax in the Lord as they think about the singles in their lives.

**Write to: P&M
c/o Christian Courier
4-261 Martindale Road
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Peter and Marja Slopstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidke, Tom Zeyl, Marian Van Til and Bert Witvoet.

Classifieds/Events

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- direction and coordination of the musical participation in our worship services
- worship leadership and/or preaching

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Needed: An Assistant Pastor

Fellowship Chr. Ref. Church of Brighton, Ont. is a young and growing church of Jesus in need of a retired or semi-retired, part-time, assistant pastor. Brighton is a small tourist town, with a population of 4200, located in scenic Eastern Ontario.

Contact person: Trudie Aandewiel
(613) 475-3836 after 5 p.m.

Calendar

May 15 30th Anniversary of the Toronto District Chr. High School. Banquet at TDCH. Speaker: Dr. Gordon J. Spykman. Tickets: (416) 851-1772 or 741-2273.

May 15 Spring concert by the "Christian Choir New Life," 7:30 p.m., Covenant CRC, St. Catharines, Ont. Freewill offering. Refreshments.

May 21 Organ and piano concert, 8 p.m., Maranatha CRC, Bowmanville, Ont. Martin Mans, Andre Knevel and Willem van Suydam, organ/piano.

May 22 Woodstock Dutch Theatre Group presents "Kontakt met Kootje," a three-act comedy, 7:30 p.m., Clinton & District Chr. School, Clinton, Ont.

May 22 Concert by organist Martin Mans and the "Mattaniah Neth. Ref. Male Choir," 8 p.m., Chalmers United Church, Woodstock, Ont.

May 26 Martin Mans and Willem van Suydam (organ/piano) in concert, 8 p.m., CRC, Mount Brydges, Ont.

May 26 "Hollandse Dag" at 10 a.m., CRC, York, Ont. Special guest: Jack Brouwer.

May 27 Concert by pianists/organists Martin Mans, Andre Knevel and Willem van Suydam, with the "Fergus/Elora Singers," 8 p.m., Can. Ref. Church, Fergus, Ont.

May 28 Back to God Hour rally, 8 p.m., Jubilee Fellowship CRC, St. Catharines, Ont. Speaker: Dr. Joel Nederhood on "His Spirit - His Witness." Special music by "The Ambassadors" (Harold De Haan, director).

May 28 Martin Mans and Willem van Suydam, organ/piano, in concert with the "Soli Deo Gloria" choir, 8 p.m., Ebenezer

Can. Ref. Church, Burlington, Ont.

May 29 Graduation ceremonies, 2 p.m., at Redeemer College, Ancaster, Ont. Speaker: Dr. Mariano Di Gangi on "Standard of Excellence."

May 29 40th anniversary, Bethel CRC, Acton, Ont. Starts 4 p.m., Acton Curling Club, followed by dinner at 5 p.m., and a social. Special anniversary service on Sunday at 10 a.m. Info.: (416) 876-4952. Tickets required, call (416) 648-2131.

May 29 Martin Mans and Willem van Suydam, organ/piano, in concert with the male chorus "The Choraliers," 8 p.m., Second CRC, Brampton, Ont.

May 29 Annual A.B.C. sale at Shalom Manor, Grimsby, Ont. Pancake breakfast from 8-10 a.m. Sale will be from 9 a.m.-12:30 p.m. Dutch hospitality at its best!

May 29 Back to God Hour rally, 8 p.m., First CRC, Barrie, Ont. Speaker: Dr. Joel Nederhood. Special music: Springdale's "Male Chorus Crusaders."

June 7-11 "Milk & Honey Summer Festival," a Christian vacation experience focusing on "Living in the Kingdom." Call Janet at (416) 648-2131.

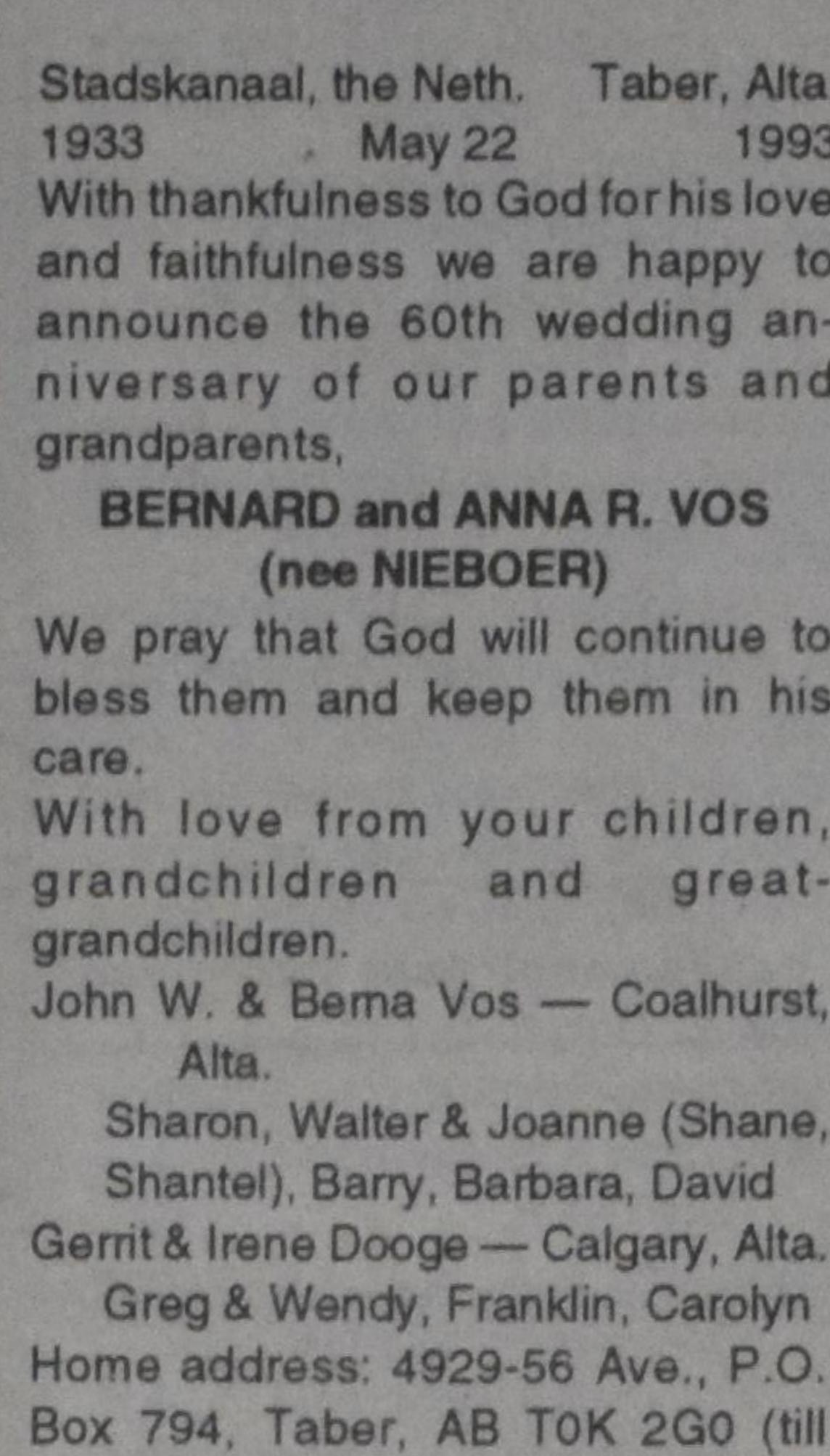
June 8 First alumai concert with Fred De Haan (piano), Stephanie Van Rooyen (organ) and the "Alumni Concert Choir" (Christiaan Teeuwsen, director). At 8 p.m., Redeemer College, Ancaster, Ont. Tickets \$5.00.

June 9 "Hollandse Dag" at 10 a.m., Community Centre, Moorefield, Ont. A variety program awaits you! Speaker: Rev. Wm. T. Koopmans. Bring lunch and your own mug.

Classifieds

Classified Rates	Births	Marriages	Anniversaries	Anniversaries
<p>Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)</p> <p>Note: All rates shown above are GST inclusive</p> <p>ATTENTION!</p> <p>a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format.</p> <p>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p>MCKAY (nee BIEL): With thanks to God for entrusting to us this precious gift of life, we, Don and Glenda, are pleased to announce the birth of our daughter, TIA CATHERINE born, March 15, 1993, at 9:18 a.m., weighing 8 lbs., 8 1/2 oz. Grandparents are Mr. and Mrs. Carl Biel of Guelph, Ont., and Mr. and Mrs. Dave McKay of Islington, Ont. Home address: 25 Huckleberry Square, Brampton, ON L6S 1Y2</p>	<p>NOORDAM-WOLTING: Mrs. Jean Noordam and Mr. and Mrs. Gus Wolting are happy to announce the upcoming marriage of their children, ELAINE MARGARET and HENRY ROBERT. The ceremony will take place on May 29, 1993, at 2:30 in the afternoon. The service will be held at the Free Ref. Church in Chatham with Pastor W. Postman officiating.</p>		
	<p>Marriages</p> <p>DE JONG-SHEPPARD: Andy and Martha De Jong, and Rodger and Gayle Sheppard are happy to announce the marriage of their children, KAREN and CHRIS on May 29, 1993, at 2:30 p.m., the Lord willing, in the Holland Marsh Chr. Ref. Church, at R.R. #2, Newmarket, Ont. We wish them God's blessing in their married life.</p>	<p>Anniversaries</p> <p>Opende Whitby, Ont. 1938 May 20 1993 "But those who seek the Lord lack no good thing" (Ps. 34: 10b). On May 20, 1993, the Lord willing, we will celebrate with our parents, grandparents and great-grandparents, the 55th wedding anniversary of JOHN and SIEBERGJE BRINK (nee VANDERHEIDE)</p> <p>May the Lord continue to bless them and keep them in his care. With love and congratulations from your growing family.</p> <p>Miner & Wilma Brink — Newcastle Dora (deceased) & John Rozema — Bowmanville Frank & Florence Brink — Waterville, N.S. Winnie & John Boorsma — Bowmanville Anne & Pieter Engelsman — Carrying Place Carl & Roelie Brink — Newcastle Grace & Eugene Rienks — Edmonton, Alta. John & Mary Brink — Cornwall 32 grandchildren and 7 great-grandchildren. Come celebrate with us at an open house, Saturday, May 22, 1993, from 2-4 p.m., at Knox Chr. School, Bowmanville, Ont. Best wishes only. Home address: Durham Chr. Homes, 100 Glen Hill Dr. S., Apt. 305, Whitby, ON L1N 8R4</p>	<p>Anniversaries</p> <p>On May 24, 1993, we, with thankfulness for our Lord's goodness to us all, hope to celebrate with our parents, NORMAN JOHN and JANET FRIEND (Nanne Jan and Jannetje Vriend-Rolfig) their 60th anniversary. There will be an open house on May 29, 1993, from 2 to 4 p.m., in Holland Chr. Homes, 7900 McLaughlin Rd. S., Brampton, Ont. Anyone wishing to celebrate with us is welcome to drop in to congratulate Mom and Dad. With love to our parents from: Neeltje & John DeKok — Cedar Vale, Ont. Rina & Ron Moore — St. Davids, Ont. Jeanette & Sietse DeJong — Sharon, Ont. Bill & Carol Friend — Oak-Ridges, Ont. Frank & June Friend — Brockville, Ont. Norman & Linda Friend — Newmarket, Ont. Eveline & David Bassie — Newmarket, Ont. Margaret & Locksley Stuffles — Newmarket, Ont. Jack & Grace Friend — Chatsworth, Ont. Peter & Mennie Friend — Shellburn, Ont. 32 grandchildren and 26 great-grandchildren. Home address: 7900 McLaughlin Rd. S., Apt. H 406, Brampton, ON L6V 3N2</p>	<p>1953 May 30 1993 With thanks to the Lord TEUN and JO HUNSE would like to announce their 40th wedding anniversary with their children and grandchildren. Cora Hunse Jane & Bert DeBolster Stephanie, Robert, Rebecca, Derrick Pat & Gord Brown Tom & Brenda Hunse Open house on Saturday, June 5, 1993, from 2:30 - 5 p.m., at the Trinity Orthodox Ref. Church, Fellowship Hall, 99 Scott Street, St. Catharines, Ont.</p>
	<p>Births</p> <p>VANDER HEIDE: "Sons are a heritage from the Lord, children a reward from him" (Ps. 127: 3). With joy and thankfulness to the Lord, Bob and Lorraine Vander Heide announce the birth of their first child, a son.</p> <p>WILLIAM RICHARD was born on April 22, 1993, at Welland County General Hospital, weighing 8 lbs., 9 oz. Proud grandparents are Bep Vander Maas of Richmond Hill, for the seventh time, and Bill and Willy Vander Heide of Wellandport for the 17th time.</p>	<p>Praise God, for he has brought about a loving relationship between SUSAN WINTER and WILLIAM FLEDDERUS. Believing it to be God's will for them, Susan and Bill will be united in marriage on Saturday, May 22, 1993. They have the blessing of their parents: Ben and Julie Winter (nee Westerhuis) of Stoney Creek, Ont., and Ralph and Cora Fledderus (nee Nieboer) of London, Ont. The ceremony will take place at 2:00 p.m., in the Fruitland Chr. Ref. Church. Summer address: 190 First St. Louth, St. Catharines, ON L2R 6P9</p>	<p>1968 May 18 1993 "I will say of the Lord, 'He is my refuge and my fortress, my God, in whom I trust'" (Ps. 91: 2). CO and BETTY ZONDAG (nee BYLSMA) Thank you Mom and Dad for your love and guidance. We pray that the Lord will continue to bless you in the future. With love: Angela & John Stegeman Paula Lori Jeffrey Michael Home address: R.R. #3, Bayfield, ON N0M 1G0</p>	<p>1958 May 16 1993 With joy and thanksgiving to our Lord, who has kept them in his gracious care, we joyfully celebrate with our parents and grandparents, ELCO and ANN WIERSMA (nee DE VRIES) their 35th wedding anniversary. We thank you for your love and support in our lives. May the Lord continue to richly bless you Mom and Dad, Grandpa and Grandma, as you continue to be a blessing to all of us. With love from your children and grandchildren: Bill & Marian Wiersma — Kanata Amanda, Michael, Kathrine Ronald & Sonia Wiersma — Hamilton Diane & Theo Schelhaas — Strathroy Darryl Wiersma — Dundas Home address: R.R. #1, Dundas, ON L9H 5E1</p>

Classifieds

Anniversaries	Anniversaries	Anniversaries	Anniversaries	Anniversaries
				
<p>Congratulations to Peter and Hilda Hoekstra on the occasion of their 60th wedding anniversary!</p> <p>"I lift my eyes to the hills, where does my help come from" (Ps. 121: 1). Oudega, 1933 Chatham, 1993 We thank God for our parents, PETER and HILDA HOEKSTRA and for the faithfulness he has shown them and us all. We hope to celebrate with them their 60th anniversary on May 26, 1993. Thank you Mom and Dad for always being there for us and for the support you have given us over the years. Jack & Jean Hoekstra — Chatham Albert & Grace Mast — Chatham Tina & Adrian Verburg — Chatham Jean & Andy Roorda — Chatham Sarah & Henry Regts — Chatham Harry & Yvonne Hoekstra — Chatham Effie & Elbert Forsten — Blenheim Judy & Bert VandenDool — Port Lambton Janet & Wayne Buck — Chatham 30 grandchildren and 35 great-grandchildren. You are warmly invited to an open house on Wednesday, May 26, 1993, from 2-4 p.m., at Chatham Village, 40 Elm Street. Their home address: Apt. 101, 40 Elm Street, Chatham, ON N7M 6A5</p>	<p>Stadskanaal, the Neth. 1933 May 22 1993 With thankfulness to God for his love and faithfulness we are happy to announce the 60th wedding anniversary of our parents and grandparents.</p> <p>BERNARD and ANNA R. VOS (nee NIEBOER) We pray that God will continue to bless them and keep them in his care. With love from your children, grandchildren and great-grandchildren. John W. & Berna Vos — Coalhurst, Alta. Sharon, Walter & Joanne (Shane, Shantel), Barry, Barbara, David Gerrit & Irene Dooge — Calgary, Alta. Greg & Wendy, Franklin, Carolyn Home address: 4929-56 Ave., P.O. Box 794, Taber, AB T0K 2G0 (till June 1st).</p>	<p>1943 May 27 1993 Through many dangers toils and snares We have already come, It's grace that brought us safe thus far And grace will lead us on. We are thankful to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents,</p> <p>HEINE and GEERTJE SIETSMA We are grateful to the Lord for their Christian example and love shown to us, and we pray that the Lord will continue to bless them. Lucy & Jan Visscher Laura & Jim (Ryan, Marisa), Michael & Sandra, Cheryl & Albert, Paula Gerry & John Weenink Sandra, Stephanie, Stephen Marijke & Andy Van Driel David, Tim, Scott, Rosanne Marie An open house will be held at their home address on May 29, 1993, from 2-4:30 p.m.: Martindale Place, 1128 Vansickle Road, St. Catharines, ON L2S 2Z3 Best wishes only please.</p>	<p>1958 May 16 1993 With thanks to God we celebrate with our parents their 35th wedding anniversary!</p> <p>WES and MARY ZWART (nee OLDENHUIS) May God continue to bless you and keep you in his steadfast care. Thank you for all your love and support. Mary (Zwart) & Edwin DeBoer — Owen Sound, Ont. Ryan, Evan Darlene Zwart-Meyer & Jeff Meyer — Grand Rapids, Mich. John & Carolyn Zwart — St. Thomas, Ont. Nicholas, Benjamin, Joshua Ben Zwart — Strathroy, Ont. Willemina Zwart — Strathroy, Ont. Home address: 176 Maria St., Strathroy, ON N7G 3C6</p>	<p>Anniversaries</p>
Events	Events	Events	Events	

RETIREMENT CELEBRATION Ralph Schuurman
On June 26, 1993, all former students, staff and friends of Ralph Schuurman are invited to attend a retirement celebration, to be held at the Clinton District Christian School, Clinton, Ont. Dinner will be held at 5:00 p.m. with an open house starting at 7:30 p.m. Dinner tickets are available for \$11 per person. A limited number of dinner tickets is available. For tickets call Ingrid Dekens at (519) 482-5236 or Deb Damsma at (519) 233-5893 on or before Saturday June 5th.

23e jaarlijkse HOLLANDSE DAG IN YORK, ONT. wordt gehouden op Woensdag, 26 mei 1993
Aanvang 10 uur. Wie is de omroeper die elke zaterdagmorgen over God's liefde praat op het radio station CHIN FM 101? Kom dan naar Jack Brouwer, verzorger van het programma "Zingend Geloven," luisteren op onze jaarlijkse dag in York. Heeft u iets bij te dragen, bel dan even: Ben (416) 772-3695

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Planning your summer holidays? Come to Alton Lodges, located two-minute walk from nine miles of sandy beach. Clean housekeeping cottages and friendly family atmosphere. For more information, write or phone: Len & Rita Bette Alton Lodges R.R. #1, Site 130, Box 8 Wasaga Beach, ON L0L 2P0 (705) 429-2420

Classifieds

Obituaries	Obituaries	Obituaries	Teachers	Teachers
<p>The Lord called home on April 17, 1993.</p> <p>ALLISON WILMA BAKELAAR two weeks before she was to be born. You lie in satin as a china doll So perfect and silent as if fine were all The love of your family streams from their eyes As they look at you and say their goodbyes As sad as it was, the day you died You're the only one that did not cry Allison, Allison, what would have been Where would you go, what would you have seen What mysteries of life would have been revealed Now from your eyes, forever concealed.</p> <p>It is difficult to say: "Your will be done" When life is given, then suddenly gone A lesson was taught me not long ago That lives cannot be planned by what we know We are led by a Master who in the end decides And by His will we must abide I've learned to treasure what he has let me take care of I know nothing is mine that's not lent from above. D.B.</p> <p>Mourning her loss and comforted by God are the parents John and Wilma Bakelaar, Lawrence, Sara and Bethany, 68 Barbara St., Trenton, ON K8V 1Z5 12th grandchild of Neil and Alice Bakelaar, Listowel, Ont. Adrian & Maria Bakelaar Tim & Karen Bakelaar Derek & Sharon Bakelaar 8th grandchild of Jim and Alice Kooistra, Williamsburg, Ont. Bill & Rita Kooistra Trudy Kooistra Milton Kooistra nieces and nephews. Predeceased by Henry Kooistra (uncle) and Kurt Kooistra (cousin).</p>	<p>Kooten, Fr. Grimsby, Ont. Dec. 20, 1907-April 10, 1993 "Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope... and into an inheritance that can never perish, spoil, or fade — kept in heaven for you" (1 Peter 1: 3, 4). On April 10, 1993, the Lord of life took unto himself our father and grandfather,</p> <p>ROBERT (POPKE) KOOTSTRA after a short illness. He was predeceased by his beloved wife Johanna Posthumus Kootstra and a dear grandson Frederick Marshall Kootstra. He is missed by his children: Wesley & Patricia Kootstra — Samia Richard & Rachel Kootstra — Clinton Bruce & Vicki Dykstra — Anja Henny & Gary DeGroot — Hamilton 20 grandchildren and 13 great-grandchildren. The funeral was held in the Mount Hamilton Independent Chr. Ref. Church on April 14, 1993.</p> <p>"I have fought the good fight, I have finished the race, I have kept the faith" (2 Tim. 4: 7).</p> <p>ROELOF RENEMA bravely finished his race in his 81st year with his sudden death on April 29, 1993. He now receives his crown of glory. His family and friends will greatly miss his laughter, smiles and warm hospitality. Lovingly remembered by his wife Tryntje for whom Dad was a caring and faithful partner for 55 years. Survived by children and grandchildren: Andy & Ann Renema Yvonne, Tracey & Henry, Wilma Wiepie & John Witteveen Fred & Georgina, Jim & Jennifer, Roger & Nicole Raymond & Kathleen Renema Dorothy & John Wikkerink James, Theresa, Elaine, Earl, Anna Marie Agnes & Peter Tjepkema Greta, Richard, Matthew As well as: Brother Bouke Renema & wife Sjoertje in Duncan, brother Jan Renema & wife Romkje in Bergum, Friesland, and other relatives in Canada and the Netherlands. Son Jentje (Jim) and granddaughter Angela previously passed on to glory. Funeral service was held on Monday, May 3, 1993, at 1 p.m., in the Chr. Ref. Church, Duncan, B.C., Pastor Howard B. Spaan officiated. Correspondence address: 760 Castle St., Duncan, BC V9L 2J9</p>	<p>Dec. 16, 1927-April 29, 1993 The Lord called home, still quite suddenly, our dear sister, sister-in-law and aunt</p> <p>FREDA SCHIPPERS (nee FROUKJE TRYNTJE BROERSMA)</p> <p>after several difficult years of illness. Wife of the late Wim Schippers (May, 1986). We pray for comfort and strength for her children Peter, Sharon and Karen.</p> <p>"Now we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands" (2 Cor. 5: 1). F. Broersma-Spiersma — Stroobos F. Broersma & S. Broersma-Pera — Grijpskerk A. Broersma & E.J. Broersma-Ketelaar — Stroobos T.F. Kamminga-Broersma & A.P. Kamminga — Gerkesklooster Johs. Broersma & I. Broersma-de Vries — Buitenpost R. Kamminga-Broersma & J. Kamminga — Drogemalen Tj.D. Broersma & S. Broersma-de Jong — Surhuisterveen Mailing address: 6929 2nd Line, R.R. #6, Meadowville, ON L5M 2B5</p>	<p>Dunnville, Ont.: Dunnville Chr. School invites applicants for a half time position in special education or Grade 2 for the upcoming school year. Interested candidates should contact:</p> <p>Mr. Richard Van Egmond Principal Dunnville Chr. School Dunnville, ON N1A 2B4 Phone: (416) 774-5142</p>	<p>Maple Ridge, B.C.: Haney-Pitt Meadows Chr. School is accepting applications for an intermediate position beginning in the 1993/94 school year. A background in music is preferred. Send enquiries to:</p> <p>Ted Vroon, Principal Haney-Pitt Meadows Chr. School 12140-203 Street Maple Ridge, BC V2X 4V5</p>
For Rent		Real Estate		
<p>July 20, 1918 - April 30, 1993 Heden nam God tot zich onze lieve broer en oom,</p> <p>ROELOF STEENBERGEN weduwnaar van Elizabeth Verschoor. J. de Weerd-Steenbergen — Brantford G. Fluit-Steenbergen & K. Fluit — Cambridge T. Lopers-Steenbergen — Drayton L. van Mulligen-Steenbergen & H. van Mulligen — Ruinerwold C. Kroes-Steenbergen — Apeldoorn M. Slomp-Steenbergen & E. Slomp — Ruinerwold T. Ottow-Steenbergen & B. Ottow — Harderwijk Roelof Steenbergen R.Z., Pr. Bernhardlaan 21, 7958 SC Koehange</p>		<p>For sale well-established 107-acre fruit/veg. farm (since 1962). 8 acres 1993 strawberry crop in place. Sweet corn and cucumbers in season. Farm located on well travelled paved road, few minutes drive from Pembroke. Has 3-bedroom, 2-bathroom renovated home, barns, etc. Approx. 50 acres tile-drained. Irrigation pipes, pumps, tractors and all necessary equipment included. Asking \$195,000 or best offer. Price includes strawberry crop. Owner retiring. Must be seen to be appreciated! Expedited transfer preferred. Owner willing to advise and assist with 1993 crop.</p> <p>Beimers Berry Farm Pembroke, Ont. (613) 735-5567</p>		
<p>Job Opportunities</p> <p>Job in Nova Scotia: Looking for a hard-working, sincere, church-going female to work on a large dairy farm. Must have driver's license, be able to operate some farm machinery, etc. Live in with family. Come and spend some time in our beautiful Annapolis Valley.</p> <p>Heida Hollstein Farm H. & Ida VanHattem and family Phone: (902) 538-8753</p>		<p>Summer Job Market</p> <p>Bowmanville, Ont.: Responsible and enthusiastic, 18-year-old female is looking for work in life-guarding, swimming instruction, or camp counselling. Qualified, certified, and experienced. References available. Call Jessica Hull at (416) 623-3357.</p> <p>Conestogo, Ont.: Almost 22-year-old graduate in law security wants summer job. Experience in roofing, short-order cooking and odd jobs. Ben van Kalsbeek, 72 Grandview Dr., Conestogo, ON N0B 1N0, Phone: (519) 644-3376.</p> <p>Eastern Ontario: Young man, 16 yrs. old, is looking for summer employment, possibly on a farm (has some experience). Call Ryan Slotegraaf at (705) 749-3515.</p> <p>London, Ont.: Adrian Miedema, currently studying law at the University of Western Ontario. Obtained B. Math in actuarial science/economics from the University of Waterloo in May of 1992. Six four-month workterms of experience from cooperative education program from 1988-1991 (five terms in actuarial work with insurance companies; one term working in economics). Reliable, mature and conscientious. Extensive volunteer experience. Resume available upon request.</p> <p>Toronto/Scarborough, Ont.: 19-year-old girl looking for summer work. Reliable and hard-working. Jennifer McPhee, 68 Braymore Blvd., Scarborough, ON M1B 2N5. Phone: (416) 281-5431.</p>		

MAY 14, 1993

Classifieds

Personal

Job Opportunities

Job Opportunities

MAY 1993

THE CONSULATE-GENERAL
WOULD LIKE TO GET IN TOUCH
WITH THE FOLLOWING
INDIVIDUALS:

KASTELEIN, Richard G., born September 18, 1967 in the Netherlands, immigrated to Canada November 11, 1992.

LADAN, P., born October 27, 1957 in the Netherlands, immigrated to Canada November 1, 1989, last known address in The Netherlands: Spechtenkamp 92 - 3607 KE Maarsenbroek.

VAN DEN BERG, Martinus Henricus, born April 25, 1928, immigrated to Canada February 16, 1955, last known address in The Netherlands: Lieshout.

CONSULATE GENERAL OF
THE NETHERLANDS
1 DUNDAS ST. WEST,
SUITE # 2106, BOX 2
TORONTO, ONTARIO
M5G 1Z3
PHONE: (416) 598-2520
FAX: (416) 598-8064

Church

Church news

Christian Reformed Church

Calls received

— to Clarkson, Ont., Rev. Gordon H. Pols of West End, Edmonton.
— to Bethel, London, Ont., Rev. Bernard De Jonge of Ancaster, Ont.

Address change

— Rev. Kenneth Baker, 6379 Old Log Trail, Kalamazoo, MI 49009.
Effective immediately.

For
Calendar
of Events
see page
15...

Possible Position Opening

for

Church Office Administrator

A full-time (35-40 hours per week) **Church Office Administrator** position is planned for starting on September 1, 1993. The position will be salaried, and will require computer skills and office management experience. Further details and job application forms are available from the Church Office:

First Christian Reformed Church
507 Talbot Street
London, ON N6A 2S5
(519) 432-7997

Miscellaneous



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early birds!

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Our Circulation Manager is at her job every day trying to keep our subscriptions up to date. We spend thousands of dollars each year in postage sending out renewal notices, reminders, etc. To top it off, Canada Post charges us an extra fee for using the handy business-reply envelopes we make available. **This means that in order to get a subscription renewed we have to pay close to \$1.00 in postage alone!**

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Send to: 4-261 Martindale Rd., St. Catharines, ON

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MINISTER OF CARE & SERVICE

Ebenezer Chr. Ref. Church of Trenton, Ont., is inviting applications for a staff person to coordinate the Ministries of Care/Fellowship and Service/Witness. Ordination and familiarity with Youth and Music Ministries will be an asset.

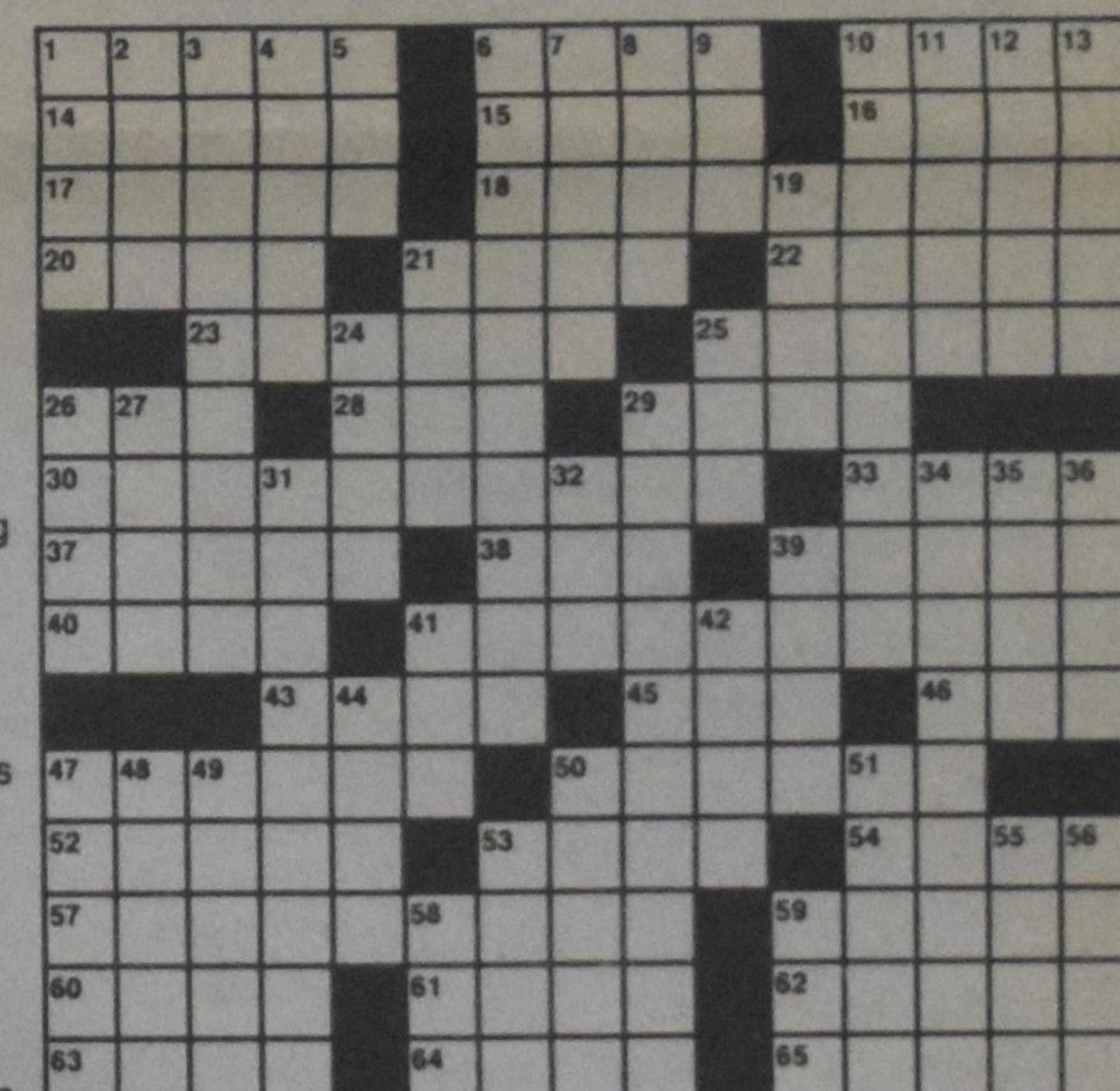
Join a church with a vision for serving the Lord.

For information or to send a resume, please contact:
John Van Huizen, R.R. #1, Trenton, ON K8V 5P4, phone: (613) 392-1818.

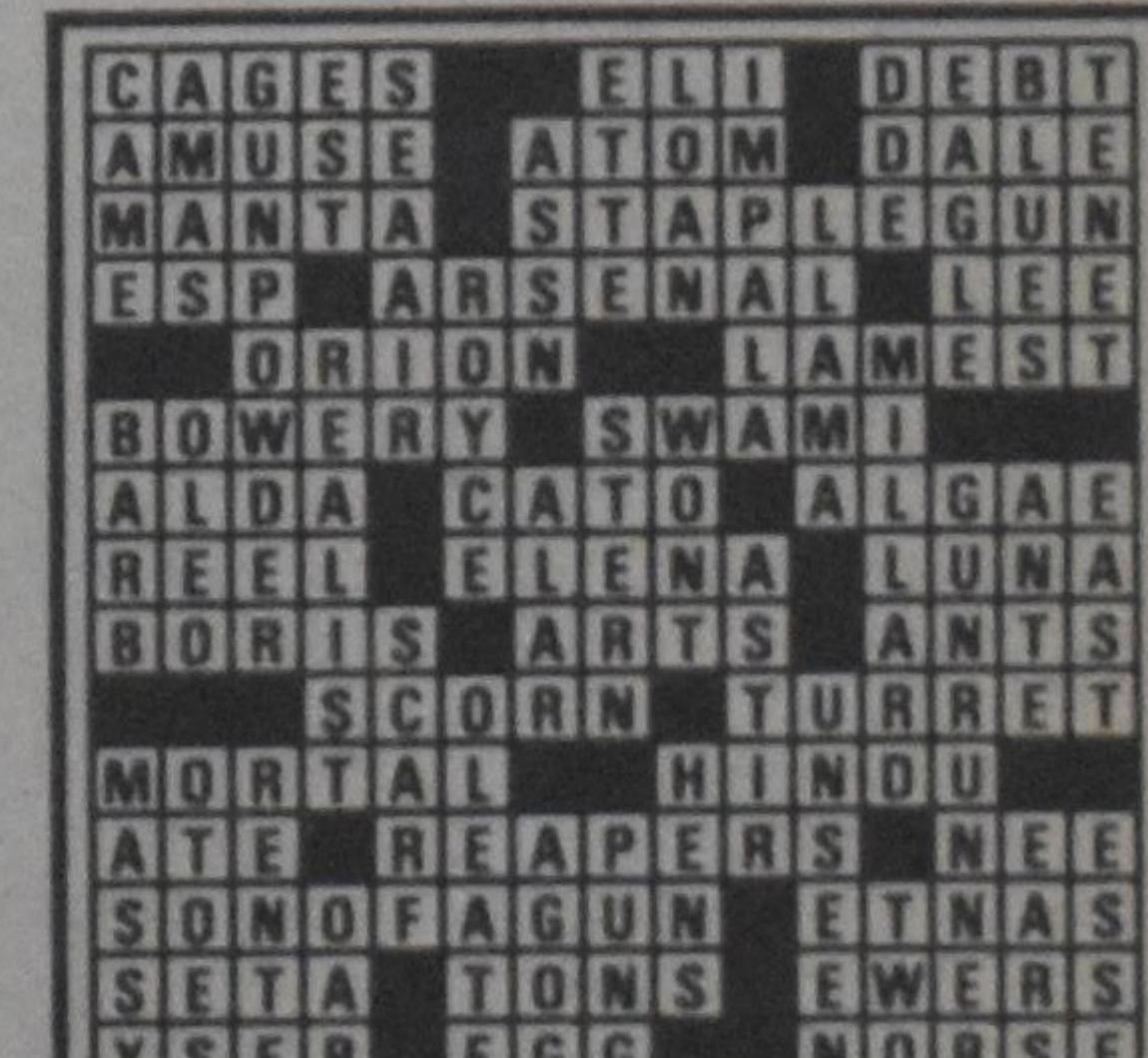
Puzzle

This week's puzzle

by Hank Harrington

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Last week's puzzle



6 Deceptive
7 Behaved
8 Electric wire
9 Sp. queen
10 Sad
11 Unfamiliar
12 Alighieri the poet
13 Provoke
14 An Astaire
15 Holy picture
16 Enthusiasm
17 Alliance acronym
18 Tall and sturdy
19 Parent
20 — blue
21 After bob or dog
22 Mountain crest
23 Felt one's way
24 Sharif
25 Out-of-date: abbr.
26 Aid
27 Unit of force
28 Farrow
29 Desert garments
30 Uninvolved parties
31 Will
32 Time zone letters
33 Step in
34 Gallery offerings
35 Eye layer
36 Musical symbol
37 Bookstore item
38 Relax
39 Relaxed
40 Link items
41 Insect
42 Semitic deity
43 Secret society
44 — about
45 Oakland's state: abbr.
46 Cole
47 Make a disavowal
48 Gladden
49 Fowl fare
50 Beverage
51 — now and then
52 Step in
53 Stimulus
54 Parent
55 French —
56 Inert gas
57 Headway
58 Desert garments
59 Adherent: suff.
60 Lily plant
61 Inert gas
62 Certain votes
63 Ancient Greek porticoes
64 Eye layer
65 Alpine house

News

Evangelism effort 'largest in decades'

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the ability of the Holy Spirit to work through the movie. Hart says he gets "a little irritated" with those who say the Spirit cannot convict someone through a movie.

Christian heritage

Cost for the video cassettes (\$10 each) and for advertising is borne by local churches. In London, Ont., the campaign was shouldered by the London Executive Ministry, a local Bible study group. It advertised the distribution as part of the city's 200th anniversary celebrations.

Jack Devries, coordinator for Bethel Christian Reformed Church in London, praises the fact that the video is accessible to so many — even the hearing impaired and members of the city's young Cambodian

church were able to order copies they could understand (i.e. closed-captioned and in the Khmer language).

Ecumenical blessings

Volunteers in most cities praised the ability of the campaigns to break down barriers between different churches. Secular media in London and Edmonton characterized local campaigns as the largest ecumenical ventures in those cities in decades.

"It was great to be with other Christians," working alongside them towards a common goal, says Jacoba Bos, a Christian Reformed homemaker from nearby Strathroy, Ont. She tells how one of the campaign training workshops was hosted by a Baptist church: "The workshop lasted all morning, without a

cup of coffee in sight." (At her home church, Bos says, meetings are invariably centred around coffee.)

The campaign was a healing experience for some of the people in Bethel church, where a group of conservatives recently seceded, explains Devries. "The campaign filled a void for some of us, helped us turn our thoughts to other important matters," he says.

People could not accuse canvassers that "You're just trying to get me into your church," explains John Maat, a landscaper who attends the Apostolic Church of Pentecost in Regina, Sask. People who expressed an interest in church were encouraged to return to the church they may have attended as a child, or they were given information on several nearby churches, he explains.

Both Maat and Devries emphasized that prayer support was an essential element of the campaign.

Follow-up results

Maat recently attended a campaign meeting where the earliest results of the Regina campaign were summarized and testimonies were shared. A year of planning went into the campaign, he explains, which included the participation of 27 churches and 500 volunteers and cost \$67,000 (raised through church donations). Of the city's 45,000 homes about 27,000 were reached, and about 6,800 were given video cassettes.

The earliest results show that each video given out was watched by about three people in the first few weeks. About 65 percent of watchers said they felt they gained a better understanding of who Jesus Christ is, while 20 percent said they had joined in the "sinners' prayer" at the end of the video.

Mixed reactions

Volunteers had different experiences. "Out of the 40 people we visited on our route," says Art Mulder, a Christian Reformed research systems analyst from Edmonton, "we distributed seven videos. One of the recipients turned out to be a United Church member. Two more watched the video and showed no interest in Christianity, and the other four have still not got around to watching it." Other Edmonton distributors handed out as few as two and as many as 15 video cassettes on similar-sized routes, he says.

Most volunteers faced little antagonism and continue to express positive comments about the campaign. Maat, for example, is still excited about one particular couple who accepted Christ. "Their only experience with Christianity had been that the husband had been to Sunday school as a child, and the wife had seen a Christian play in high school. The husband was somewhat skeptical when we arrived, but as we talked for an hour we saw his countenance change. In the end, when they prayed to accept Christ, he was just beaming. It was amazing to see it. The Holy Spirit worked right before our eyes."

News Digest

Edited by Andrew Eikelenboom

Progress can test values

MANCHESTER, Eng. — The Genome Project — an international co-operative attempting to "map" the genes in the human chromosomes — has come under some fire from one of its own members according to an article in the *Manchester Guardian*.

German scientist Professor Benno Muller-Hill warns that laws would need to be framed to protect the "genetically disadvantaged" who may be screened by employers or insurance companies.

According to one doctor, "The project itself doesn't have any ethical problems. It is only the implication and applications of that knowledge within society."

Hill told the *Guardian*, "At the extremes, people will have to choose between the values of the Nazis and the values of Moses; that is, racism or an appreciation of equal human rights."

Infanticide?

According to *The Interim* abortionists in the U.S. are using a new procedure to perform abortions. Called dilation and extraction (D&X) the baby is pulled out of the womb feet first with the head left in the birth canal. The base of the skull is punctured and a catheter is inserted to the baby's skull to suck out the baby's brain. The baby dies after much pain as its skull collapses.

Pro-lifers can't understand how authorities can allow this because they believe the procedure is close to infanticide. Used mainly for late-term abortions, chances are that it will be used for harvesting brain tissues.

Pro-lifers hope to have the procedure blocked before it is used in Canada. Lobbyists have notified MPs of the procedure and have asked them to raise questions about this matter in the House of Commons.

Human rights world conference could turn back clock

Amnesty International appeals to governments to take action

VANIER, Ont. (AI) — The upcoming World Conference on Human Rights set for June 14 to 25 in Vienna could end up turning back the clock on human rights protection unless governments act now to rescue it, Amnesty International's secretary general said recently.

With a month to go before the start of the conference, "governments are in deadlock over how to move forward on human rights protection," Pierre Sane says in an open letter to heads of state and government released at the start of the final preparatory meeting in Geneva.

Six regional and preparatory meetings have already taken place over the past two years, yet they have come up with virtually no new ideas for tackling human rights problems, Amnesty International notes. And while the regional meetings in Tunisia and Costa Rica restated some basic principles of international human rights protection, the final regional meeting in Thailand took a more narrow and defensive view of those rights, says Amnesty.

Bold steps needed

Sane asserts: "The first major international conference on human rights for 25 years should take bold steps forward for human rights protection, but at this rate the conference will take no concrete steps at all to deal with today's pressing problems — poverty, armed conflict and government repression. At worst, it will start to undermine the very concept that human rights are universal and indivisible, and erode the international system set up to protect human rights."

Sane says that's why he sent his open letter, urging government leaders to make the conference a "launching point for new initiatives that move forward and not backwards on human rights."

Sane set out a 10-point agenda for action, calling for governments to act now:

1. Establish a special commissioner for human rights as a new high-level authority within the U.N.
2. Establish an effective U.N. early-warning system to identify potential human rights crises.
3. Create an efficient U.N. emergency response system to enable the international community to react quickly and constructively to serious violations.
4. Strengthen the U.N. technical assistance program to help countries develop long-term plans for human rights protection.
5. Include human rights issues and specialist expertise in U.N. conflict-resolution and peace-keeping efforts in order to protect victims and promote long-term stability.
6. Address neglected issues such as rights of women, indigenous peoples and children.
7. Strengthen the methods and impact of the U.N.'s theme mechanisms, such as those dealing with torture, "disappearances," extrajudicial executions and arbitrary detention.
8. Improve the capacity of the U.N. committees which monitor the implementation of human rights treaties.
9. Ensure closer cooperation with related U.N. programs and activities, such as those on crime prevention and criminal justice.
10. Increase funding and other essential resources for the U.N. human rights program, including the Centre for Human Rights.